The Missionary Herald

VOLUME CXI JUNE 1915 NUMBER 6

Sure Helpers of Mexico

WHILE we watch absorbedly the seesaw of battles that marks the European War, the alternating retreat and advance that seem to lead to no decisive result, we cannot overlook the wearying conflict nearer our borders in Mexico. It is in danger of becoming a hopeless confusion, an exhausting and ruinous squabble between small bands of fighters following jealous and self-seeking leaders, no one of whom is big enough to command the situation.

If ever there was a time when, without intervention, the people could have been held down and peace could have been secured long enough to get an election, that time, it is to be feared, is passed. The revolutionists now seem incapable of getting together. A minority of earnest young men and ardent patriots, with a crowd of ambitious upstarts seeking adventure and personal gain, together with "bandits," Indians, and ignorant young soldiers, make a combination ill fitted to unite or to come under any one leader.

The outlook politically for Mexico is dark. It is still a time of rumor, uncertainty, and upheaval. Some way out must at length be found, but who can prophesy what it will be? Meanwhile we may rejoice that there is opportunity and increasing work, at least in parts of Mexico, for the Christian missionary. It is a time for reestablishment, and that on broader and firmer lines. We commend to our readers the appealing pictures of Mexico which are plentifully presented in this number of the *Missionary Herald*. They show both what is being done and what needs to be done by our representatives on the field. They deserve more than a glance; each of them tells a story and points a moral. The picture on the cover represents the washerwomen of Chihuahua in their high-roofed washhouse, a few blocks from the American Board school.

How it Looks at that End

CLINCHING what is said elsewhere in this number concerning our present missionary situation in Mexico, we are glad to quote Rev. Alfred C. Wright's summing up of the case in a letter written at Chihuahua April 28 and received at the Board Rooms May 3:—

"Mexico will not be wiped off the map of the world. Whatever the form of government that survives and is finally established, our work will continue to be needed. At present in all of our field in general, certain localities excepted, our work is going on well and in no place is it interrupted intentionally, while in many particulars we have never had so many opportunities for work nor have we been able to reach so many people as at present.

"There has been no loss of property so far. Money spent now in property and furnishings seems to be as wisely spent as in any time, with no apparent danger of loss by the action of any party or faction, while all property and material in the country can be secured at present for very much less American money than ever before. The best authorities assert that titles given now are as secure as ever. Our missionary work has been complicated by no political sympathies or actions and has in every instance been respected by all."

A Neutral Nation's Duty

MEN of all parties and of all sympathies have approved the President's intense effort to keep the United States out of this awful war; at the same time they have agreed with his stiff insistence that Germany shall not resort to unfair and inhuman methods of involving neutral peoples in the war's destruction. One hesitates to express judgment on a situation that may be altogether changed a fortnight hence when this note is read. Just now we wish that the United States could crystallize the sentiment of all the neutral nations in one united protest to the kaiser against his ravage of the high seas. It is a time for calmness and caution; we do not wish to add by a feather's weight to the madness of this fighting world. Yet it is, no less, a time for firmness and for emphatic rebuke of the violating of those hard-won humanities of warfare which have slowly lifted mankind above the savage and the brute.

We do not want to fight; we do not mean to be drawn into the war; but we cannot acquiesce in the slaughter of innocent women and children of our own people in order that one antagonist may injure another. It would seem that we could, at least, break communication with a government that should persist in using such methods of warfare.

Rumors as to Van

ASSOCIATED PRESS dispatches from Tiflis have reported outbreaks and massacres in the vicinity of Van. Entire villages are said to have been slaughtered. One dispatch declared specifically that thirty American citizens and 1,100 Armenian boys and girls were barricaded in a suburb of the vilayet (*sic*) and were being vigorously besieged by Turks and Kurds.

The American Board has received no word of any such situation; its last letter from Van, reproduced in the Foreign Department of this number, tells a very different story. Two or three inaccuracies in the dispatch provoke suspicion. A vilayet covers a large territory. Turkey has nineteen vilayets; they are like states in size; there can be no such thing as the "suburb of a vilayet." Moreover, so far as is known at these Rooms, there are not thirty American citizens in Van. Against this roundabout report we therefore set a big question mark. Yet, as anything may happen in the far corner of a land situated as is Turkey today, we wait with some anxiety for the direct word.

Later Word from Van

SINCE the above was written another reassuring message has come from Van. The American consul at Harpoot, Eastern Turkey, reported, March 15, to the Secretary of State at Washington that he had just received a letter from Dr. Ussher, saying that all in the missionary circle at Van were well; that the Americans have been treated courteously by the officials; that they have had very little trouble of any kind; that the Vali (governor general) and the military authorities have done all they could to facilitate the work of the American schools and hospitals, and that the work of the schools continues normally.

All of which makes still more improbable the situation depicted in the recent dispatches from Tiflis.

To Help Clean Up Turkey

DR. ALDEN R. HOOVER and family, of Talas Hospital, Cesarea, were in the midst of their furlough period in this country when a cable dispatch was received from Constantinople asking if the Doctor would come back to Turkey for relief work. "Yes," was the prompt reply, "Yes; surely."

It was inferred that this call was made in view of alarm over the typhus epidemic. This disease has an enormous percentage of mortality, from twenty-five to thirty per cent. Its period is short, its development rapid; there is little chance for the body

to organize resistance; the patient quickly succumbs. Moreover, as the disease is carried by body vermin, with which the people generally are infested, it is difficult to prevent the spread of the poison. It is a dangerous disease for nurses and doctors to fight, because it is hard to avoid contagion. Already two associated with the Board's work in Turkey have laid down their lives in the service of the suffering people—Dr. Sewny and Miss Zenger.

All honor to the devoted physicians and nurses—seventy-five of them—who are toiling night and day in the eleven hospitals maintained by this Board in Turkey. And all honor to Dr. Hoover, who sailed from New York, May 8, that he might add his skill and energy to the heroic combat. To clean up Turkey is an enormous job; "but," says this quiet medical missionary, "it must be done. And we must make a beginning."

China's New Partner

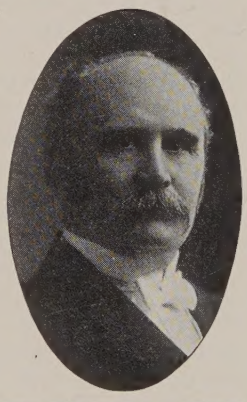
JAPAN and China have settled their difficulties without war, by China's granting Japan's demands. It is reported that some of these demands were finally modified; one whole section of them, and that the most general in scope and the most sinister in its bearing on China's freedom, is left open for later consideration. It is impossible to decide, therefore, at the time of writing how seriously China's development is to be affected by this new agreement with her near neighbor.

Much will depend upon how Japan exercises her added rights and privileges: whether she genuinely seeks to set China free from Western interference and to aid her in developing a substantial and well-ordered state, or whether she seeks to exploit China for her own ends. If she will demonstrate her expressed purpose to maintain the integrity of China and to help her become a strong, self-reliant, and efficient Power in the Far East, she will win the gratitude of China and the respect of all the great nations of the world.

It is for Japan now to make good the protestations and assurances with which she has pressed her demands. The world looks to see Japan promote China's welfare.

The Passing of a Missionary Founder

THE death of Rev. Walter T. Currie, D.D., recorded in the last number of the *Missionary Herald*, removes one of the founders of the West Africa Mission. Though not of the first company which went out to begin the mission in 1880, Dr. Currie followed soon after (in 1886), and to him is due the opening and development of Chisamba, now the largest and most advanced station of the mission. If Dr. Currie was not so well known among the Board's general constituency as others of the Africa missionaries, it was due to the fact that he was a Canadian and that his two furlough periods were spent largely in Canada, with his friends and among the Congregational churches there which support the work at Chisamba. But for twenty-five years this capable and constructive missionary and his wife toiled in that one station with tremendous results. The celebration of the twentieth anniversary of the Chisamba church was noted in the February number of the *Missionary Herald*, with a review of what had been accomplished in that time. It is an eloquent tribute to the skill and devotion of Dr. Currie.



REV. WALTER T. CURRIE

Returning to America in 1911, the Curries have since lived quietly among their Canadian friends, the doctor quite broken in health.

At the funeral service in Toronto a letter was read from Rev. J. K. Unsworth, of Vancouver, telling of Dr. Currie's last days, from which the following sentences are taken:—

"God drew very near to our brother. It seemed as if his poor, limp, fever-broken body was full of the divine spirit. Mrs. Currie told me she had never seen anything like it. 'These are the fruits of the Spirit,' said he, 'love, joy, peace,' and he finished the blessed list.

"The last two days his mind was not always clear and he was back in Africa preaching much, now in English, now in Umbundu, calling after his boys, his loved men, whom he had trained to preach 'the words.' 'Where are the boys?' he said. I would like to send that inquiry out to call in missionary recruits—'Where are the boys?' When English speech would not pierce his dulled brain, Umbundu would. He was 'thinking black' indeed. Love had Africanized him. So he passed from us. The men of the first line go down; call up the supports."

The Christian Women's Peace Movement

THE leaders of the women's missionary societies believe that there is something for women to do in the present war in addition simply to alleviating the suffering of sick and wounded. Because fifty years of organization have taught them the power of united effort, because their work makes for constructive peace, and because they have faith in the willingness of God to answer prayer, the leaders of women's foreign and home missionary societies, the Young Women's Christian Association, and kindred organizations, representing 4,000,000 women, have united in the Christian Women's Peace Movement. The women of this organization have an investment in institutions around the world which make for friendliness, for Christianity, and so for world peace, of more than $100,000,000. The leaders of the movement have no political program. They propose no new party.

They aim to enlist individuals and societies in intercessory prayer and agree to think of all people not as aliens, but as children of one Heavenly Father. It is proposed to observe July 4 as a day of prayer for peace all over the world—on mission fields and at home. An attractive peace pageant has been prepared for presentation by towns or schools; peace stamps, wall cards with poems, mottoes, prayers, etc., are ready for distribution, and may be secured for a merely nominal sum from Miss M. H. Leavis, West Medford, Mass., at the headquarters of the Central Committee for United Study of Foreign Missions; or from the headquarters of most of the women's mission boards.

The Picture Located

AS to that unnamed picture which appeared among the Editorial Notes of the May *Missionary Herald*, it would be interesting to know how many and how different titles were assigned it by our readers. Miss Josephine C. Walker, of Shaowu, who sent it to us in a package submitted for the prize competition, entitled it, "In the Nishiti Mountains, Shaowu, China." To those who have come to regard all China as a treeless desert it will be a surprise to learn that this picture of "a bosky dell" was taken in the heart of that country.

The Past's Light upon the Future

THEY tell a story of a company of Indian soldiers—Ghurkas—being transported to the field of the European War. Never before had they seen the ocean; and when they were four days out from Bombay some of them went to their British officer, crying out: "Sahib, we are lost! We cannot even see any land; still less can we do any fighting here! Oh, we are all lost! You ought not to have brought us here, Sahib."

Straightway the officer took them to the stern of the vessel; and point-

ing to the long pathway of foam left behind as the ship plowed onward, said: "See, there's the road we have been traveling on and there is a road like that all the way to France. Any time of the day or of the night, if you will come here, you will see that road. So don't you worry."

If to any of us the way ahead looks blank and forbidding, we shall do well to look back to see how we have been led hitherto; to recall "the memory of His great goodness," and to take heart of hope. There is the same road to the end.

And as for ourselves, so for the world; so for the Kingdom of God on earth.

Serving China in America

THE sudden passing into life of Miss Harriette Carter, for thirty-four years missionary among the Chinese in Boston, calls attention to a remarkable instance of the relation between home and foreign missions. Miss Carter worked in Boston under the City Missionary Society. The Chinese she influenced went all over New England and returned to China in numbers, becoming powers for good among their own people. Her Chinese Sunday school, which met for years in Pilgrim Hall, Boston, was an institution known at home and abroad. For two years it stood second in the list of all Sunday schools contributing to the American Board. Two Chinese trained under Miss Carter went back to South China and started a factory, the profits from which they gave entirely for Christian work. Another man collected money among Chinese in America with which he built a large chapel in South China, and presented the structure to the American Board. The number who owe their Christian life to Miss Carter we shall never know, but in 1914 her record shows that she personally called on Chinese in twenty-one stores, forty-two restaurants, forty-eight homes, and 940 laundries. She *knew* her people. She remembered whether the men had wives and families in China; if their wives were here she knew them and remembered about them and their children, even though they moved far away from Boston. Her love never failed. She was a genuine bishop to her chosen people.

A Call to Private Prayer

WEDNESDAY, June 30, marks the 600th anniversary of the martyrdom of Raymond Lull, the first missionary to the Moslems. Present-day missionaries among the Moslems in India, North Africa, and Egypt have conceived the idea of marking the day by quiet prayer and waiting upon God for the evangelizing of Islam.

Dr. Zwemer, who forwards the proposal, writes: "There are many special days, and we do not wish to multiply them nor to call for public meetings; but private prayer is always a possibility; and if you would coöperate in your circle, as I am asking others to do, I feel confident that God would bless the day. We are standing before an entirely new situation not only in North Africa, but in the Near East. After this war the call will be still more urgent for definite, tactful, loving, self-sacrificial service."

Arrangements are being made for the observance of this call to prayer at the regular noonday service in the Board Rooms on June 30; we understand similar observance will take place in other mission board rooms. We invite all who will among our constituency to join in this tryst of prayer for a great cause and upon a memorable day.

A Large Class of Novitiates

FIFTY-SIX newly appointed and prospective missionaries are listed on the program for the eleventh annual conference with the officers of the Board, whose sessions are closing just as this issue of the *Missionary Herald* comes off the press. Not all will be in attendance upon the conference; a few, it is likely, will for some reason fail to

reach the field. But a large proportion of the number will soon be on their way to one and another of the mission lands. Next month we shall present the group photograph of these young people and recount some of the features of the week which they have spent together under these auspices.

India Gains One

IT is a pleasure once again to record that a new missionary is leaving for his field. Rev. Azel A. Martin, who is on his way to South India on a three years' engagement as teacher, presumably of English, in the American College, Madura, has had some ministerial experience in this country. Born at Northville, S. Dak., graduated from the University of Colorado in 1909 and from Yale Divinity School in 1913, he has worked in connection with a mission church in Boulder, Col., and for a year and a half has been pastor of the Congregational church in Wahoo, Neb. After college graduation he taught for a year the ninth and tenth grades in a little country school, and during his seminary course was for a year minister of the Sheldon Avenue Congregational Church of New Haven. Having been brought up in the family of a Congregational home missionary "on plain food, good books, and much concern for the Lord's work," Mr. Martin has felt the call to give his life to service on the foreign field.

AZEL A. MARTIN, MADURA

Summer Rest for Missionaries

ONCE more we remind our missionary circle of the delightful summer home, Minnie's Seaside Rest, at Old Orchard, Me., which was given to the American Board under partial endowment. It will open its doors for guests early this season and at the usual moderate rates. For particulars, address, etc., consult the advertisement at the back of this number.

For those who prefer the hills to the sea, the International Medical Missionary Society (Room 532, 156 Fifth Avenue, New York City) provides a "Summer Rest Home among the mountains of Massachusetts," where "in the cottages under the grand old maples which crown the mountain top" quiet rest and recreation may be found. The season opens June 15; correspondence is invited.

A Deserved Tribute to a Good Book

IT is gratifying to read in *Public Opinion* (London), amid a list of books recommended by Dr. Robert F. Horton, which includes such titles as Bernhardi's "Germany and the Next War" and Usher's "Pan-Germanism," the following sentence:—

"But more important than these, I urge every one to read 'The Evolution of a Missionary' (Revell). The story of Mr. DeForest's life and work of thirty-seven years in Japan is of permanent value, for it shows what are the real forces at work in the world and what Japan may mean for the world when it is Christian."

The *Missionary Herald* has already called attention to the charming character of Miss DeForest's life of her father, whose fame is still bright in the galaxy of remarkable men whom the American Board has sent to Japan.

The Bible and the World

AMONG the many "congresses" that will cluster about the Panama-Pacific Exposition at San Francisco this summer is a World's Bible Congress to be held August 1–4, under the auspices of the American Bible Society. The Patriarch of Constantinople and the Bishops of Nicæa, Sardes, and Seleucia are to represent the Orthodox Greek Church; Dr. Abraham Kuyper is to come from Holland and Prof. Giovanni Luzzi from Italy. Dr. Henry O. Dwight, of the Society, will present a paper on "One Hundred Years of the Bible

in America," the centennial of the Society falling in this year. Agents of the Society from various countries of Europe, Asia, and South America will present, many of them by picture-lectures, the methods of their work. All in all, a novel and impressive exhibit is assured of the Bible's place in the world of today.

Prof. Henry C. Adams Speaks

A REMARK made by Chancellor Brown, of New York University, to the effect that when Professor Adams, of Michigan University, went to China his opinion was that missionaries had no business there, but when he was ready to leave China his conviction was that missionaries were the only people who had any right to be there, caught the ear of Secretary Smith at New York, who promptly wrote to Professor Adams to verify the statement. This inquiry brought the following letter, which we pass on to our readers without comment. It needs none:—

"In reply to your note of inquiry, I should say that Chancellor Brown conveyed to you quite correctly the impression received from my residence in China relative to the foreign missionaries who are working in that country, although the graphic expression which you quote is his rather than mine.

"So far as my personal acquaintance extended, the foreign missionaries in China not only have a personal interest in the Chinese, but their outlook is broad and their knowledge of the country definite and sympathetic. You cannot meet men like Bishop Bashford, of the Methodist Mission, Dr. Goodrich, of the American Board, and physicians both English and American of the Union Medical College in Peking without being impressed with their energy, efficiency, and definiteness of ideas; nor can one see, among certain classes of Chinese, the effect of an education which finds its enthusiasm in missionary work without acknowledging the beneficial results of these efforts. I met Mr. DeHaan, whose work is supported by my own college (Grinnell). He is a circuit rider on a motor cycle, and is beginning to know the people.

"The manner in which our educators are availing themselves of the agency of athletics to give the Chinese youth an idea of personality and efficiency shows their practical attitude of mind. It is this ordinary common sense educational work of the missionaries that impressed me most, and I returned to this country feeling that the resident missionaries in China have been and are a helpful influence in Chinese life."

Paying for Missionary Lectures

SCORE another advance step for missionary education. Time was when it was felt necessary to sugar-coat the pill; to disguise the subject; to encompass it with music and refreshments; to catch the victims unawares.

Now it is boldly proclaimed; courses of missionary lectures are announced; are held in the morning hours of busy days; and *a fee is charged.* They rank with the appointments of clubs, and are accounted as worthy of serious and devoted attention.

In Boston and vicinity several such courses for women were successfully conducted this past winter. In each case women in large numbers have dropped other affairs to listen to these informing missionary addresses; and they have paid for the privilege. All of which is most gratifying as regards the education of one sex. But how about the men? Where do they come in? Are they to drop still further behind in the race to knowledge of the world's best things? The Laymen's Missionary Movement and every other enterprise to reach the men must get yet busier. The fact is, there is so much happening in the religious awakening and transformation of the world that it takes time to keep up with it. And it were poor judgment to slip behind in acquaintance with the world's highest progress.

Honors to Williams College

ONE of the recent additions to available missionary literature, which is both an inspiration for readers and a help to mission class leaders and students, is a volume by John H. Hewitt, LL.D., called "Williams College and Foreign Missions."

This book presents a series of 127 biographical sketches of Williams College men who have rendered special service to the cause of foreign missions. The list of names includes some of the most honored in American missionary annals and brings large and lasting honor to Williams College.

The first sketch is of Samuel Parker, class of 1806, who, under engagement by the American Board, in 1835 started on an exploring tour among the Indian tribes of the Rocky Mountains; the last sketch is of Luther Richardson Fowle, class of 1908, American Board missionary at Aintab, Central Turkey. Whether one follows the text or studies the portraits that illustrate the volume, he is on almost every page in company with the representatives of this Board. Its connection with Williams College has been constant and close through all the history of both institutions from the time of the famous Haystack Prayer Meeting down to the present year. As Dr. Hewitt well says: "It may be recorded in honor of these missionaries that in no instance did one retire from his field of labor but with reluctance, and then for the most imperative reasons. Had they recorded the experience of their own lives they could probably have adopted the words once written by a missionary graduate of another college: 'And if I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say that I have suffered far less than I anticipated and enjoyed a hundredfold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not today, for time or eternity, change situations with my most gifted classmates.'"

The work shows the result of much painstaking investigation and other "labors of love" on the part of the author. May men of other colleges follow in his footsteps.

Christ's Harder Test

MR. O. KANDASWAMI CHETTI, editor of *The Indian Social Reformer,* read a paper before the last Madras Missionary Conference upon the topic, "Why I Am Not a Christian." According to the *Harvest Field,* he gave two reasons.

The second of these reasons is the inconsistency of Christians, their failure to exemplify the Christian ideal. "Thomas à Kempis," says this critic of Christianity, "would have easily made many followers in India." That is to say, the figure of the religious devotee would win the assent of the Hindu where the quiet disciple, living an ordinary life among his neighbors and at his daily work, does not.

Yet as the *Harvest Field* well says, the ideal life, as lived and taught by Jesus Christ, was not asceticism. He came eating and drinking; he toiled with his fellowmen for a livelihood. "The ideal set forth by Jesus Christ is not that of the man who puts on the ascetic's garb, whether it be the yellow robe of a Buddhist monk or the cassock and girdle of a Franciscan friar; but of the man who has a work to do in the world and who in his ordinary workin- attire strives to live the life of a child of God."

The Master prayed "not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." How persistently, under all skies, men seek to find the religious path leading away from their fellows, from actual contact with the world, from an heavenly behavior amid earthly occupations!

Yet Christ's call to discipleship is not to a softer and less devoted life; rather to a harder and more sacrificial discipline; to the humbling of pride and show and separateness in the daily effort to reflect his spirit in the common lot.

CHIHUAHUA

Sunday Morning in the Plaza

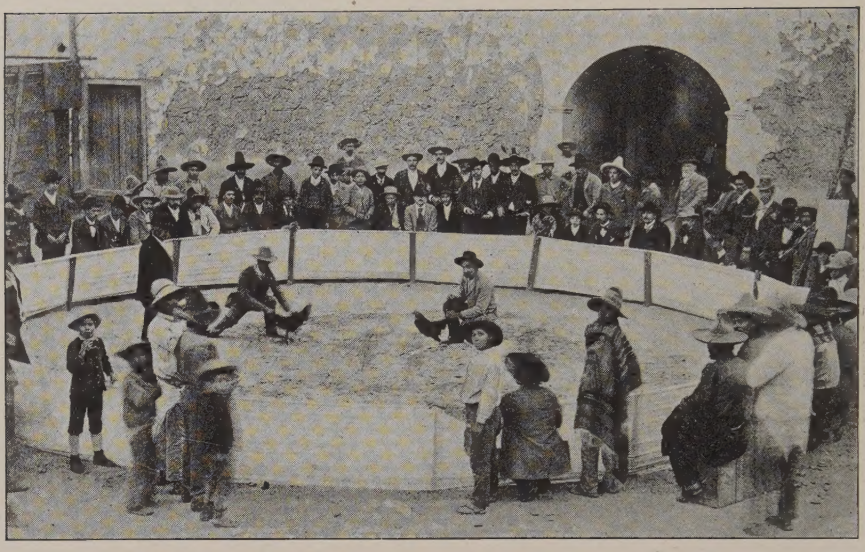
"WE must plan more for Mexico if we are to help her; and she surely needs help now if ever." So closes a letter from Rev. Alfred C. Wright, describing the splendid results of special services held in Northern Mexico, with addresses by Mr. John Murray, a young man sent out by the International Committee of the Young Men's Christian Association. During a week of such services in Parral seventy-five had come forward to confess Christ; a much larger number had made similar confession during the week in Chihuahua; Las Cuevas was next to be visited.

The turn of events makes Chihuahua just now the headquarters of the American Board's work in Mexico. In accordance with the plan of reorganization, approved by the various mission boards working in the land, the American Board's representatives—the Howlands and the Fritts—have withdrawn from the South and are temporarily located at Chihuahua, planning with the rest of our Mexico missionaries for the larger occupation of the northern field.

The situation left behind at Guadalajara is pathetic. The city has been taken and retaken a half dozen times, with executions after each new occupation, till the poor residents are at a loss to know what to expect and all institutions and enterprises seem alike unstable. Post offices, law offices, tax offices, all have to flee with the evacuating party; merchants dealing with any of the parties are likely to get into trouble, no matter whether they sell or refuse to sell.

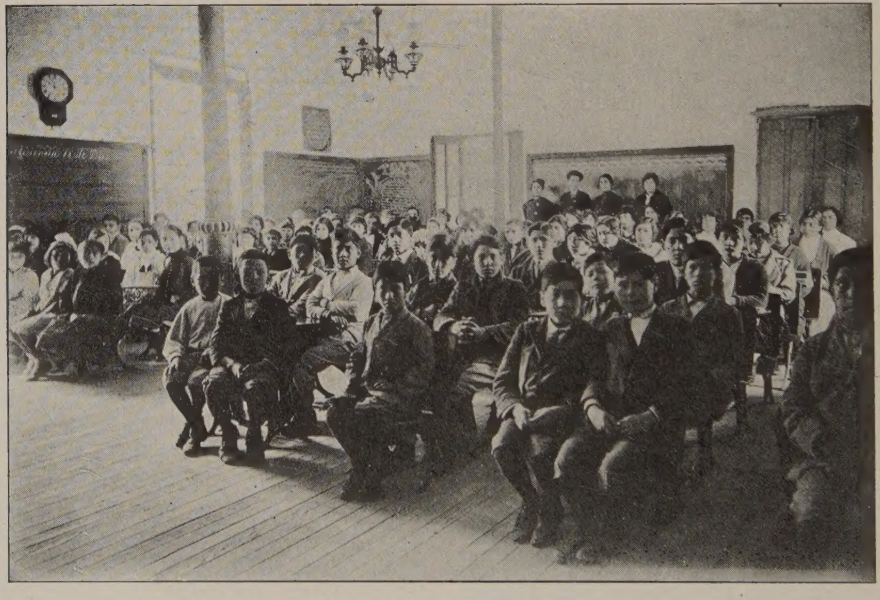
Moreover, the failure of the Southern Methodists to return to the city and to take over the work leaves the Protestant people forlorn, discouraged, and with the sense of being abandoned. Their children are out of school and they are without the friends and advisers to whom formerly they looked for comfort. Yet if the whole plan of reorganization is not to break down, it seems essential that the American Board should stand firmly upon its withdrawal from Guadalajara and give itself in good faith to the development of its work in the North.

THE TWO SCHOOLS



CHIHUAHUA'S COCKPIT

A rallying place of young and old; a center of influence and training for the Mexican people. Our school *patio* is said to have been such a place when Dr. Eaton bought it



COLEGIO CHIHUAHUENSE

The main school room, where only the grammar and higher grades can be accommodated for prayers. And then the students are crowded two in a seat

TARÁHUMARA INDIANS

Who came armed into Chihuahua during the Madero revolution. Each received ten *pesos* and clothing, with which they returned to the sierra. Having their home in Northwest Mexico, they constitute a part of the Board's field ; there are 40,000 of them in the state. One of the girls from the Colegio hopes to go as teacher to this neglected, but robust and intelligent race

MAKING TORTILLAS

"Tortilla" is a Spanish word for a thin, flat, unleavened cake, as of maize, baked on a heated iron or stone

Meanwhile it is cheering to find a large and inviting field opening there. Wise and patient labors of the Eatons, the Wrights, the Wagners, and the

SENORA JOSEFA MADRID DE MENDOSA AND FAMILY

Mrs. Mendosa was one of the first graduates of the Colegio. A happy married life was cut short by the death of her husband, killed during the first revolution. She is now a valued teacher in her Alma Mater. "If the question should be asked, Does your work pay? a part of our answer would be, 'Senora Mendosa and her children, Miguel, Berta, and little Ramiro'"

others are now having their reward. Chihuahua, long a storm center of this revolution, seems to be settling down. It is not dull yet. Only newspapers favorable to Villa are allowed to enter the city. Names of leaders of factions are spoken with bated breath. No one ventures to prophesy or offers any solution of problems. There is an undercurrent of excitement, though citizens are learning to live a day at a time.

Yet life is not so tumultuous and unsettled as at the South. And it is possible to organize and develop missionary work. In particular it is a fortunate time for securing property and erecting buildings. Mr. Fritts writes from Chihuahua that iron can be bought now for a little more than a third of what it would have cost eighteen months ago; there was never a time when they could build so cheaply as now. Moreover, while it is impossible to rent or to purchase any house suitable for residence or for school, sites for such buildings are available and at low price. A splendid inclosed garden in the outskirts of the city, ideal for a boys' boarding school, could now be bought for $3,000; two years ago it was easily worth $10,000.

There seems to be no doubt of the legality of sales made now, as both—we might say all—parties respect titles to property and the usual forms for executing deeds of sale are observed.

The accompanying pictures make vivid both the opportunity and the need at Chihuahua, center of the Board's large North Mexico field. They show the character and the number of students already in the schools, the insufficiency of buildings and apparatus for the institution already existing—the Colegio Chihuahuense, the boarding and normal school for girls, with its nine grades, kindergarten, and normal course of three

THE BOYS' PLAYGROUND

This court, 54 x 25 feet, is the recreation ground for the older boys; also the only place for drying the clothes; and the little girls have begged for some tiny garden plots

years. They suggest the call also for a boys' boarding school and for schoolrooms, dormitories, playgrounds, and all the equipment of a developing station.

At its meeting of April 27, the Prudential Committee approved the action of the Woman's Board of Missions in making a grant for a new dormitory for the Colegio, work on which was promptly begun. Several of the pictures emphasize the need of this building, not to speak of others. At present boys are being taught with the girls, not only in the lower grades, but even in the higher. The commercial department, with more than twenty young men and women as students,

THE COLEGIO DINING ROOM

Note in the background the table running the other way. The screen cuts off a part of the room, which by an archway was let into the schoolroom, overcrowded with the first and second grades. As many as possible squeeze into the reduced dining room; the rest eat in the kitchen

occupies a room 8½ x 8¾ feet, with one small window and, for furnishings, two tables, two chairs, two typewriters, and a copying press. Yet there is an increasing demand for the subjects taught in this department; it is possible to make it a means of great influence.

The *padres* have been dislodged in the overturnings of the time in Mexico; their schools have been abandoned and their scholars set adrift. Protestant mission schools have now an enlarged opportunity and responsibility. In the reorganizing of the work it is time to build strongly and adequately. And Chihuahua is the strategic center of the Board's field;

ENTRANCE TO SCHOOLROOM

There are thirty-six pupils in the schoolroom at the end of this court; the room is 11 x 22 feet, and is lighted by one window and the door shown in the picture. It is conceded in the United States that each pupil should have sixteen square feet of floor space. In Chihuahua each pupil has less than seven

Parral, Hermosillo, and whatever new stations may be attempted will look to Chihuahua for pattern and inspiration. The hearts of generous and sympathetic Americans who are eager to see something done, not so much for

A COLEGIO SCHOOLROOM

This room also is 11 x 22 feet; but teacher and scholars depend on one window for light and ventilation, as the door opens into the office and of necessity must be kept closed

temporary relief as for the permanent betterment of Mexico, should warm toward these plans for the American Board's adequate undertaking of its difficult though promising enterprise in Northern Mexico.

DOÑA ENCARNACIÓN RODRÍGUEZ

By Rev. WAYNE H. BOWERS, of Bilbao, Spain

IN a little three-room flat on the fourth floor of a dingy tenement house on one of the narrowest and most crowded streets of Bilbao, Spain, lives a Protestant woman of some fifty-five years of age, a garment maker, whose Catholic employers say they have never detected her in a falsehood or misrepresentation of any kind and in whom they place greater confidence than in any of their other employees.

How is this to be accounted for? To explain it we go back half a century in time and cross the entire peninsula of Spain to the ancient and famous Moorish city of Granada, near the southeastern coast of the Mediterranean Sea.

THE RODRIGUEZ FAMILY

Antonio Martínez (husband) seated; Doña Encarnación (wife) at his left; Doña Elvira (the daughter, now the pastor's wife) at his extreme right, and son

An English vessel putting in at Malaga, or some other port near by, had scattered a few simple gospel tracts, one of which fell into the hands of an employee of the Spanish custom house. He took it to his home in Granada, and the family was well pleased with its contents. Soon afterwards they heard that a Protestant chapel was to be opened in Granada. This was during the years from 1868 to 1870, days of successful revolution against the monarchy and of a greater measure of religious liberty than before. The entire family attended the services. There were three generations — grandparents, parents, and child. He who first received the tract was the grandfather of little Encarnación Rodríguez, the subject of this sketch. Her grandparents and her mother were converted, but her father was not. This caused an unfortunate family quarrel, and little Encarnación, with her mother, Manuela, had to leave home, making their way to Madrid.

A word as to the old folks who remained behind. They soon left Granada and retired to a country village near by. Although without gospel ministrations and privileges, they re-

SAN FRANCISCO STREET, BILBAO

Where the family lives and where the American Board property is located

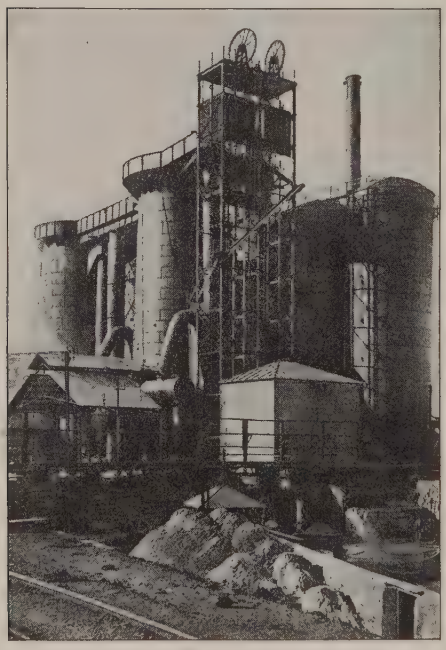
mained true to the faith which they had learned. Each one died a sudden death, the grandfather being found dead on his knees in an attitude of prayer.

Arriving in Madrid, Manuela and little Encarnación found a home with a Catholic family, who adopted Encarnación, but more as a servant than as a child. Here she grew to womanhood. Mother and daughter continued attendance upon the services of a Protestant chapel, one connected with the work of a German mission. Manuela used to remark to her friends, "How beautiful is the gospel!" Only this; nothing more. But that simple remark steadily repeated did its work, like the "come and see" of old. Eight persons joined this chapel through the interest first awakened by that simple testimony.

Now Encarnación had arrived at the age of eighteen, at which all Spaniards believe that marriage should occur. So she joined her lot with that of an humble shoemaker, Antonio Martínez by name and a Catholic. Ten children were born of this marriage, of whom eight died in childhood, a proportion only too common in this land of ignorance of the simplest rules of health. Antonio insisted upon having his first two children baptized as Catholics; but as for the others Encarnación had her way, and they were all baptized by the pastors at the Protestant chapel. Antonio made but little money and spent most of it on himself, so that often his family suffered hunger. At this time it seems that Doña Encarnación had not as yet fully learned the spirit of the religion she professed. She was very quick-tempered and quarreled frightfully with her husband, so that the home was far from being one of happiness.

Then Antonio's employers left Madrid and moved to Bilbao, the thriving young city on the northern coast. There was nothing to do but to follow them, and so the scene changes again and we find our family settled in their new surroundings. At once Doña Encarnación inquires for a Protestant chapel, and finds that although there

is no regular place of worship, services are being held by a Protestant pastor, one Don José Marqués, in his flat at the top of a tenement house. This Don José was the pastor of the work of the American Board in Bilbao, and he and Mr. Gulick, the American missionary, were planning together to build their own house, to contain a chapel, some classrooms, and a few flats above. So Encarnación joined her lot with this little flock and



WHERE ANTONIO WORKS

has remained with them ever since. Since there was as yet no Protestant school, she sent her only daughter, Elvira, to some Catholic ladies, but only on condition that she was not to be obliged to learn the Catholic catechism. After the new building of the Protestants was completed little Elvira went to their school, of course.

Life in the home was still hard. More than once, when Antonio came home without money or bringing his money in the form of a fit of drunkenness, Doña Encarnación's temper got the better of her and she longed to knock her husband off the little balcony of their flat down to the pavement, fifty feet below, and was only prevented from carrying out her threats by the fact that the weapon she wished to use, a heavy flowerpot, was beyond her strength to pick up and wield.

Little by little the teachings of the gospel sank into her mind and heart and brought forth the fruit of a changed life. Don José Marqués, the pastor, preached sermons that steadily built up a better knowledge of Him whom we strive to follow. Patient study of the Bible in private contributed to the same end. The daughter Elvira, who showed much ability, was sent off to that land of promise for so many of Spain's daughters—Mrs. Gulick's school at San Sebastian, where she spent seven wonderful years. Antonio changed his occupation and secured work down the river, between Bilbao and the sea, at the new *altos hornos,* or steel furnaces, the most modern of all the modern works that have sprung up in this busy industrial center. Doña Encarnación learned a trade that few women in Spain ever master, that of *sastre,* or tailor, maker of men's garments, especially of coats and overcoats. Work was steady and often there was overtime. She was known to her employers as being Protestant, and usually in Bilbao this means no employment; but her skill, her patience, and, above all, her entire reliability won the day and kept her busily employed.

Antonio still comes home at times considerably the worse for wear, but now the long-suffering is equal to the demand made upon it. Doña Encarnación can meet it with a smile and wait patiently for her example to do its work and for the long-desired conversion of the husband to take place. She is now president of the Mothers' Society of Christian Endeavor; is active in all the church work; is always pleasant, always willing, always doing a favor to somebody. She has taken in to her little

flat a poor, deserted blind woman without friends or home. It is a common saying among the other members of the church that if anything has to be done, and no one else seems willing to bother about it, Doña Encarnación can be relied upon to see that it gets done. In short, she is a living epistle in our midst, a clear example of the fruit of the gospel message, developed slowly but surely during long years of suffering and of patient attendance upon the means of grace.

Shall we glance for an instant at an interesting sequel to the foregoing chapter?

Doña Encarnación's only living daughter, Elvira, returned from Mrs. Gulick's school at San Sebastian to take her place as teacher in the day school of Pastor Marqués. Ten years passed by in this work, years brightened by an ever growing friendship with the son of the pastor, young Don Elías Marqués. Elías was a sailor, and once his boat was wrecked on the island of Crete; but the friendship between him and Doña Encarnación's daughter weathered all the storms and brought them safe to the harbor of a happy marriage.

Then came the death of the beloved pastor, Don José. His son took up the burden; and now, fifty years after the tract fell into the hands of that employee of the custom house in Malaga, we see the full corn in the ear: Doña Elvira as the wife of the pastor of the American Board's church in Bilbao, raising her own little family of two baby girls and teaching in the school, under very difficult conditions, to be sure—fifty children where there is room for but twenty-five; light is so poor on dark days that they can scarcely see for the lesson in sewing—but faithfully at her task, always pleasant, always ready to do a favor; in short, a second living epistle in the same family.

A SPANISH–AMERICAN GROUP

Don Elias Marqués, the pastor; his wife, Doña Elvira; their baby in arms of nurse; to the right, Mrs. Bowers, with baby in nurse's arms

It is hard to choose between mother and daughter. It is hard to choose between Bilbao and many other points in the Spanish work where the same sort of thing is going on day in and day out. Doubtless it is hard to choose between Spain and any other land in the world where mission work is being done. But it is not at all hard to see that it is the same gospel everywhere which produces this fruit, slowly ripening unto the perfect day.

THE POST OFFICE AN EVANGELIST

By Rev. ARIE B. DE HAAN of Pangchwang, North China

The following article was written by Mr. De Haan for the China Mission Year Book of 1915. We are happy to be able to present it to our readers in advance of its appearance in that annual.—The Editor.

THE Pangchwang station of the American Board has effectively used the post office as an evangelistic agency during the past year. By this means close touch has been gained with about two hundred men in our principal *hsien* cities, including most of the official classes and leading men in these cities.

The names of these men were secured through the Chinese preachers in these cities, each of whom submitted a list of twenty to forty names. The preachers informed these men in advance of the fact that it was the purpose of the church to send them a weekly paper free for one year. The

paper chosen was the *Christian Intelligencer,* published by the Presbyterian Press of Shanghai. This announcement aroused much interest; very few men requested that the paper be not sent.

In the list of names we find the *hsien* official of each city, the director of county education, the police official, teachers in all grades of schools, leading bankers, men of influence in community affairs, and educated men of leisure. The aim has been to select a man about whom a natural group of educated men center; for instance, but one copy of the paper is sent to a single school in the expectation that all the teachers of that school will have the opportunity of reading it.

CARRYING THE MAIL

As a method of follow-up work we have sent to each of these men a series of ten books, mailed at intervals of a month to six weeks. These books have been carefully selected, with the aid of the Christian Literature Society, and have presented gradually the claims of Christianity. The books range from those dealing in a general way with Nature to such Christian books as "Martin's Christian Evidences."

In addition, this work has been followed up by personal visits of the Chinese preachers, who have utilized the facts given above as a means of introduction leading to personal intercourse. Furthermore, in some of these cities the foreign missionary has given a course of three evangelistic lectures, preceded by personal calls on all men receiving the above literature. These lectures presented the claims of Christianity upon the national life of China. It is not too much to say that this literature opened whole cities to the evangelistic appeal. Opportunity was given for personal talks on Christianity and its relation to the republic as well as to the personal lives of men. It was found that all doors in these cities were open wide for the beginning of personal relationships which make possible an approach to a class of men heretofore more or less unreached. One feels that a new attitude has been created toward the Christian Church so far as this class of men is concerned.

It was interesting to hear from time to time direct references made to items in the weekly paper, as well as to the books, which revealed that this literature was being read. Teachers in public schools were glad to grant half-day holidays to their pupils in order to attend the lectures. The request for this came as a natural thing, and was readily acceded to by men whose interest in Christianity had already been stirred by literature received. In addition it was necessary in several cases to borrow public school buildings in order to find suitable accommodations for lectures. The request for the loan of government buildings was no sooner made than granted. The interest of the *hsien* officials in each city has been most gratifying, some of them attending the lectures in person.

Some men have been won to an open allegiance to the Christian Church and have been enrolled as probationers. But the greatest gain thus far has been a deep, friendly attitude on the part of the most influential classes. Not all of this result is due to the literature, but that has given the opportunity for an expression of the feeling. The field in which we have been working is a typical country field, far away from the central currents of life. The only limit to which this work might be carried on is the limited

range of the post office. One is confident that there are hundreds and thousands of reading men in a field of this size who can at the present time be effectively reached by the printed page, and in no other way. The only problem involved is the matter of getting the literature to them. Of their interest in the literature when once received we can be sure.

The past months of experience have proved to us that the mail is an important ally of progressive evangelistic effort because it reaches unobtrusively the homes of all citizens of the country, and can thus bring a continuous Christian message to a class hard to reach. It brings to strategic men the truth which alone can save China. Its cost is not more than that of engaging two or three men for this work, and in ways is more effective than the work of such men would be. It forms a basis for larger evangelistic appeals by opening hearts and doors heretofore inaccessible, chiefly through misunderstanding or ignorance. The experience of the past months leads one to believe that the Spirit of God uses the printed page mightily just at this time of China's renaissance.

PRINTER'S INK AND THE KINGDOM

By Secretary CORNELIUS H. PATTON

MANY signs point to the printing press becoming a much larger factor in the spread of Christianity than has been the case in recent years. On account of the strong emphasis upon evangelism, education, and medicine arising from new conditions abroad, literature work has been allowed to drop out of sight to an unfortunate extent. No one knows better than board executives what poor strategy this has been; but with the non-Christian world coming upon us in tidal waves of opportunity it has been financially impossible to bring up all departments at the same rate. The results of this enforced policy are now sadly apparent. It is as though a great army of invasion should find itself widely separated from its commissary department. The evidence has become overwhelming that both evangelism and education are bound closely with literature production.

It is the general opinion among boards that the time has come when publication work must be rehabilitated and developed far beyond its present status. The quiet, scholarly missionary, seldom mentioned in newspaper dispatches, little known among the churches, never invited to speak before conventions, and even among his colleagues on the field working for the most part in the seclusion of a study, but from whose nimble brain and ready pen proceeds the stream of text-books, commentaries, and papers without which much of the other work would be impossible or ineffective—this painstaking literary worker is likely to come to his own at no distant day and to be recognized as one of the most important, if not the most important, of them all.

We believe a new day for literature work is dawning.

What are the facts?

The great underlying fact is the intellectually awakening world. Mission and government schools have created many new appetites, especially in the intellectual realm, and these all are clamoring for satisfaction. Japan claims a literacy of ninety-eight per cent, practically the whole nation a great reading public. This public, so far as the masses are concerned, is "fed up" on secular papers and magazines, often anti-Christian in tone; while the educated classes betake themselves to materialistic works on

science and sociology. Dr. S. H. Wainwright says: "The intellectually awakened classes in Japan at the present time no longer read Spencer, Huxley, Tyndall, and Haeckel; they throw themselves with enthusiasm into the reading of Nietzsche, Ibsen, Maxim Gorky, Strindberg, Maeterlinck, Bernard Shaw, and Oscar Wilde. The center of interest has shifted from questions of science to the problems of society, though the point of view is as naturalistic in the last state of mind as in the first. The agnosticism of the former group of leaders was scarcely less desirable than the anarchistic tendencies of the latter group."

BIBLE STALL AT RAILROAD STATION

Dr. Wynkoop, of the British Bible Society, and his agent "Peter"

The Chinese have always been a literary people. In that country the scholars have ruled, and the three most sacred objects are the pen, the inkstand, and the writing tablet. But, thanks to the missionary and government schools, there is a new reading China today. There are said to be seventy newspapers in Peking alone, while ten years ago there were only five or six. Every city has at least one paper. In a few years China will be clamoring for all kinds of good reading. From Mr. DeHaan's article on another page of the *Herald* it will be seen what a large part may be played by the post office in China in the matter of disseminating literature, good and bad. Said Dr. Corbet, of the Presbyterian Mission, recently, "If you give us adequate literature every missionary would become ten."

As to India, supposed to be so backward, Sec. J. H. Ritson, of the British and Foreign Bible Society, has stated that the government schools are creating not less than a million new literates each year. Dr. J. P. Jones adds that the missionary schools are creating a million more. Two million new readers each year in that one land! With such a market it is no wonder that the forces of evil are pouring in their publications, that bad literature is prevailing where good literature cannot be found. These people must read something; why not give them the right kind?

Take a look at Moslem lands. Here the book is held in peculiar reverence. Islam is *par excellence* the religion of a book. Arabic is regarded as a sacred tongue, designed for the purposes of a world revelation. The Turks, it is well known, regard books with feelings of deep respect, especially when the printing is authorized by the government, as has usually been the case with the American Board publications. It is the universal testimony of missionaries among Moslems that the printing press and the hospital offer the best approach to these people as they emerge from the cloud of ignorance and superstition which has enveloped them these many centuries.

Then there is the great and increasing demand for literature on the part of the Christian communities in all mission lands. In a recent address Dr. John R. Mott called attention to the fact that the library of the native pastor in mission lands rarely contains more than ten or twelve inches of books; and yet we expect these pastors to reach the educated classes and to build great native churches! And how about books and papers for

the rank and file of these native churches? How can we expect intellectual and spiritual growth without the stimulus of good reading? Much good work has been done in this field; and although it is sadly inadequate for these days of rapid change, encouragement arises from the fact, clearly demonstrated, that much of the literature for Christian people can be produced on a self-supporting basis. Our Christian natives are fairly hungry for good books and magazines, and are abundantly willing to pay for the same if only high grade authors and translators can be found.

THE BOOKSTORE IN PEKING

It is full time the boards waked up on this subject. They must release many more missionaries for literature work; they must set apart and train native writers for this one department of effort; they must speed up their presses in many lands; and, above all, they must combine in cooperative schemes. Literature is the easiest, the inevitable field for union effort. Mission literature as a rule need not, should not, be denominational or local. A certain amount of separate board publication will always be necessary, but by far the larger part of our publications can more effectively be issued on the broad Christian basis. Certainly in no other way can the present situation be met. There is an imperative call for the unification of the publishing work of the boards and literature societies in every well-developed mission field. These enterprises, now on a struggling basis and with no hope of increased income, if coördinated could issue a compelling appeal to the Christian public in Europe and America. We are confident that when the promulgation of the gospel through the printed page is wisely and effectively administered, there will be found liberal and intelligent givers who will place this department of effort on a sound financial basis.

We are glad to state that a movement looking to this end is under way. A special committee of the Edinburgh Continuation Committee is proposing a world federation of publishing work —all Protestant boards and all Christian literature societies working in the foreign field coming together in a great coöperative effort. Plans are being worked out in detail, and already a conference of the American societies has been held on the subject. A similar conference for the British societies will be held in June. Out of these two gatherings a definite plan should emerge which can be placed before the boards for adoption. We advise our readers to watch the progress of this great movement.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1914	$16,949.09	$5,024.90	$983.36	$933.34	$2,564.80	$2,514.00	$28,969.49
1915	15,295.95	2,502.08	952.88	7,950.67	3,600.00	2,565.00	32,866.58
Gain				$7,017.33	$1,035.20	$51.00	$3,897.09
Loss	$1,653.14	$2,522.82	$30.48				

FOR EIGHT MONTHS TO APRIL 30

1914	$190,150.41	$27,944.68	$9,444.99	$115,839.15	$6,564.80	$15,601.18	$365,545.21
1915	185,145.94	19,406.75	10,901.02	139,931.96	22,300.00	15,427.12	393,112.79
Gain			$1,456.03	$24,092.81	$15,735.20		$27,567.58
Loss	$5,004.47	$8,537.93				$174.06	

FINANCIAL GAINS AND LOSSES

WHEN the Treasurer's books closed on the account for April they showed a gain in income of $3,899.09; but alas! alas! our living donors have fallen off again, and it is only through unexpected returns from legacies and matured conditional gifts that we make a favorable showing. The alternating current in donations, to which we alluded last month, continues—first gain, then loss. To be definite, from the churches we received $1,653.14 less than in April last year; from individuals, $2,522.82 less; from Sunday schools, $30.48 less.

We have recently heard from the Presbyterian and Baptist boards the glad news of their finishing their year with large gains in the gifts of the churches. This seems astonishing until you realize what emphasis these boards have placed upon the need of sacrificial giving this year. Evidently their members have risen to the high appeal. We too have urged self-sacrifice as never before, and we must believe our Congregational people will respond as have the others. Already some have come forward with gifts growing out of special acts of self-denial. To those who know, the figures we print above tell many a tale of joyous devotion to Christ and his work. We crave this satisfaction for all our readers. Giving should be a grace—the direct, hearty response of the loyal Christian to what God has done for him; and surely there is no better way of showing this grace than in helping give the gospel to the world.

JONATHAN EDWARDS AND THE MODERN MISSIONARY MOVEMENT

If we were to name any one man as the inaugurator of the present missionary movement, we would be inclined to claim this honor for Jonathan Edwards, the great New England theologian and preacher. With

propriety one might at least place his name alongside of William Carey, the Baptist preacher and cobbler of England—the one of Northampton, the other of Northamptonshire. The incident is often told of how Edwards' biography of David Brainerd, the missionary to the Delaware Indians, who at the time of his death was engaged to Edwards' daughter, fell into the hands of the brilliant and saintly Oxford student, Henry Martyn, and how it proved to be the decisive factor in leading him to devote himself to the work of a Christian missionary. We know also that from Martyn's remarkable career in India, so early brought to an end, influences proceeded which led several others to become missionaries of the cross, some of them men of great distinction.

This is a familiar story, but it is not commonly known that Edwards exerted a still greater influence for foreign missions through his pamphlet bearing the title, "An Humble Attempt to Provide an Explicit Agreement and Visible Union of God's People for the Revival of Religion and the Advancement of Christ's Kingdom in the Earth." This pamphlet, issued in 1747, appealing for the setting apart of the first Tuesday in every quarter as a day of prayer for the revival of the church and the conversion of the world, fell into the hands of Rev. Andrew Fuller, an English Baptist minister who, under the impulse thus started, in 1764 was moved to establish a series of missionary prayer meetings, so far as we know the first to be held, and which undoubtedly led to the quickening of Carey, who was Fuller's intimate friend.

Still another current of influence flowing from the great Northampton divine may be traced to Samuel J. Mills and the Haystack Band, although this is not as distinct as the others. The Great Awakening under Edwards' leadership, followed by his settlement at Stockbridge and his efforts for the conversion of the Indians at that place, created an impulse toward missionary work which bore fruit in the Williamstown Haystack Movement of 1806. As Edwards in a sense was the successor of John Eliot, so Mills was the successor of Edwards. Moreover, Edwards' tract, "An Humble Attempt," alluded to above, became a factor in American Christian life over forty years after it was written. We have seen in the Congregational Library in Boston a rare old pamphlet, published in 1795, in which Edwards' plan for quarterly missionary prayer meetings is set forth in detail and urged as a definite program among the American churches of all names. In this pamphlet the favorable opinion of a number of leading pastors is cited, and also the sympathetic action of sundry ecclesiastical bodies; so that a far-reaching movement in that direction would seem to have been started. To what extent these quarterly prayer meetings are to be connected with the missionary awakening which resulted in the Haystack Band and the organization of the American Board, of course no one can say; but it is significant that only two years after the proposal was made, namely, in 1797, a revival started in Litchfield County, Connecticut, which led directly to Mills' dedication of himself to missionary work.

Thus on both sides of the water Jonathan Edwards appears to have been, under God, the central inspiring personality in the inauguration of the modern missionary movement.

BUSY MISSIONARIES AT HOME

Ever since Dr. J. P. Jones, of the Madura Mission, settled at Hartford, Conn., as a professor of the Kennedy School of Missions, he has been in great demand as a speaker before conventions, associations, and churches. His record comes very close to that of Dr. Greene, the indefatigable exponent of Turkey's need. Interesting, is it not, that these veterans are setting the pace for the younger men?

May they be long spared to continue this fruitful ministry!

DR. AKED'S CONVERSION

A copy of the *San Francisco Bulletin* brings us an abstract of a telling sermon by Dr. C. F. Aked, of the First Congregational Church in San Francisco, on the theme, "Can We Christianize the World?" It is so noteworthy for its sympathetic approach to the typical business man that we want to quote the opening section of the sermon:—

"There are many capable, reasonable, and influential men and women who consider the talk about Christianizing the world merely foolish. This is the best they think about it—for speaking more accurately, they do not think about it at all. The thing simply does not interest them. You could not mention a subject that would seem to them more stale, flat, and unprofitable. A missionary sermon, a missionary meeting—heavens! could you think of anything which would prove a greater bore! And if you did by a miracle of grace succeed in making one of these persons listen to you for five minutes, he would tell you that there is work enough to be done at home.

"I must say that I sympathize very heartily with such people. I have been where they are, have felt as they feel, spoken as they speak. For many years I refused to be interested. If I did not scoff, at least I gave no help. I did not go to missionary meetings. I did not preach missionary sermons. I did not subscribe to missionary funds. I was perfectly sincere when I used to say that Liverpool (I lived in Liverpool then) is quite as near as Calcutta; the dwellers by the Mersey are as much to me as those on the Congo; and I would just as soon secure a decent wage and human conditions of labor for the disinherited and dispossessed in England as I would establish a Sunday school in China. . . .

"I was so absorbed in the fight for decent conditions in my own city and in my own country that I refuse to condemn myself for not going out to seek evidence which I did not know existed—evidence which, when at last it was forced upon me, revolutionized all my thought upon the subject. But I look back upon those years with intense regret. I look back upon them with resentment. I resent being robbed of the chance to take my place among the men and women who back up with their gifts and work and prayer the men and women in the midnight lands."

THE GREAT RECORD OF FRANKLIN COUNTY, MASSACHUSETTS

Franklin County did not know how famous it is in missionary circles until Rev. L. S. Crawford, of Trebizond on the Black Sea, looked up the record. The *Greenfield Gazette and Courier* prints a letter from him showing that the churches of this county have made an exceedingly generous offering of their sons and daughters to mission work. Fifty missionaries have gone out from Franklin under the American Board since it was organized in 1810. The list includes such pioneers as Rev. Pliny Fisk, who with Rev. Levi Parsons sailed for Turkey in 1819; Rev. Jonas King, who went to Greece in 1822; and Dr. H. G. O. Dwight, who with Rev. Eli Smith made the famous journey of exploration through Asia Minor in 1830. Among missionaries now in service are: Miss Susan R. Howland, of Ceylon; Rev. L. S. Crawford, of Turkey; Miss Fidelia Phelps, of Natal; Rev. Horatio B. Newell, of Japan; Rev. Edwin D. Kellogg, of China, and Miss Bessie M. Hardy, of Turkey.

Undoubtedly other missionaries have gone from Franklin under other boards. It is a record to be proud of, and we hope it may lead to the churches of this county continuing to send many of their choicest sons and daughters into the foreign field as the years roll by.

FOREIGN DEPARTMENT

THE BALKANS

Albania Heard From

Mr. Erickson has succeeded in making a tour of investigation of Albania. It was with no little difficulty that he got into the land. Armed with a passport indorsed by the American ambassador at Rome, he yet was held up at Brindisi and compelled, after much telegraphing and visiting officials, to return to Rome for further documents. At length he got away.

"My first stop," he writes, "was at Valona. When I was there last, a year ago last June, the provisional government was in control, and life in the city was free and hopeful and glad.

ALBANIAN MOUNTAIN GIRL

"This time it was different. A foreign flag was there, the Albanian leaders had all left, the city was crowded with refugees; misery, wretchedness, starvation, and death were everywhere. The very ponies which hauled us over the road from the landing to the city seemed to share in it and fairly staggered when they walked.

"Half a mile from the landing, at the left of the road, under some olive trees, on low, sodden ground with stagnant pools, filth and garbage all about, were twoscore or more refugee shelters built of swamp grass. Later I visited them. From every miserable shelter one or more had died; most often it was the father. There were scarcely half a dozen men left in the colony. Few had any covering—blankets, rugs, etc.—all slept on the ground. One girl sixteen years of age was dying of pneumonia while I was there; her father and a brother had previously died. Their food consisted of thistle leaves boiled with a small handful of corn meal, of which at least an average third was unfit for even an animal to eat, so decayed was it. In the city thousands are crowded into tumble-down, abandoned buildings and mosques, etc. In one large mosque at one time were living about 150, but of these sixty-four had died. At another camp of sixty people, to whom no government help had been given, I found a mother wailing over the body of her boy, just dead; another woman who that morning had lost her reason had taken her two infants and wandered half an hour's distance from the city, stripped herself naked, and thrown herself down to die.

"The Italian authorities informed me that there were 35,000 of these refugees about the city. Altogether 170,000 people, practically the whole Moslem population of this territory, are thus in exile from their homes.

"Among them are many people once rich and in high position. One who had been a judge spent an hour with me. He had lost everything and was doing hamal work in the streets—carrying, breaking stone, etc.—anything he could get to do to earn a piaster for feeding his family.

Scutari a Refugee Camp

"I spent ten days in Scutari, longer than was necessary, but on account of the irregularity of steamers. There again are refugees from all parts of Albania, thousands of them. The two whole tribes of Hoti and Gruda, that had been assigned to Montenegro by the ambassadors' conference, were there; also from the vilayet of Kossovo, assigned to Servia, were 13,000 people, paying the price of their patriotism, in many cases with martyrdom, in all cases with sacrifice, hunger, poverty, exile. Among them are many tragedies. These are the cream of the Albanian population; people who will starve but who will not beg. Indeed, except for the professional beggars, almost no one begged from me in all my Albanian trip.

Durazzo Bombarded

"I landed at Durazzo at ten o'clock in the morning, and at three o'clock the bombardment began. I was up on the hill back of the city to call on the Italian minister, and witnessed the people swarming out of the city—families, with children, a bundle of clothing, and a rug; men from their shops, all crowding up to the hilltop, which experience had proved was out of reach of the rebels' guns. I found an advantageous position on the side towards the rebels where I could observe their fire and also the firing from the forts, one of which was only 200 yards away. Shrapnel and explosive shells were used. One fell on the palace, another on a mosque near the Greek bishop's palace, another on a hotel, another near the Austrian consulate, etc. The objects of attack seemed to be the palace and Greek bishop's house, but all buildings are so crowded together in small space that at that distance it is impossible always to hit what is aimed at. One man was killed and several injured. The next day I remained in the hotel and heard two shells whistle and explode near by, as I was close to the palace.

"Since my return [to Rome] I have had a long talk with the head of the Foreign Office, and it is certain that an effort will be made these next weeks to reconcile the different factions in Albania, organize a representative government, and open up the country again, which is at present and has been for months past entirely shut off from the outside world."

Mr. Erickson returns from the tour in good hope that the way will soon open for reëstablished missionary work in Albania.

⚜

School News in Bulgaria

In a letter dated March 23 and received about a month later, Mr. H. B. King reports all the members of the Samokov station well and "everlastingly busy." "There's plenty for at least six more missionaries to do right away," he adds.

"The trustees of the schools here in Samokov have just finished their semi-annual business meeting. The reports were encouraging. The boys' school has been smaller than usual and the deportment has been very good indeed. This year's corps of teachers is making good. Some few necessary improvements have been made in and around the buildings, such as good, substantial seats and desks for four of the rooms, new steps outside the buildings, new walks between the buildings, and ceiling and floor in the laundry drying room.

"The boys have shown a genuine interest in spiritual things, and at least fifteen have made a decided stand for Christ. Fifteen joined the Young Men's Christian Association. This number I am sure of, and I think there were several others.

"The girls' school, having government recognition, has had a good number of students who have been very hard pressed to carry out the government program, as it is so full. The question of removal of the girls'

SAMOKOV STREET SCENE

boarding school to Sofia is still being discussed, and will probably come up for considerable discussion at the annual meeting, which is to take place in Sofia in another week. Teachers are very much in demand in Bulgaria and especially hard to find. They must not only be of high character and of good mental ability, but also must be of standing in whatever universities or colleges the government recognizes.

"Very good salaries are paid in the government schools, so that there is more or less dissatisfaction if similar salaries are not paid in our schools. Prices of the necessities of life are mounting up, and the only cheap things left are water, fresh air, and money. Living is very difficult for the many poor of this city. We are doing what we can to relieve the most severe distress."

*

TURKEY

Not All Fighting at Van

While newspapers contain dispatches concerning awful massacres around Van in Eastern Turkey, and are painting scenes of wild lawlessness and distress, it is impressive to read letters just received from that mission station of the Board. Mr. Yarrow, reporting the situation in the latter half of February, begins his letter: "Undoubtedly many alarming and sometimes conflicting reports reach you; you may be surprised to learn that our work is being carried on practically the same as in normal times."

The opportunities of the medical department have been greatly increased through the help of the American Red Cross. Dr. Ussher was able to devote thirty-five beds in the hospital to the sick and wounded soldiers. The task thus involved had almost worn out those in charge of the hospital, though Dr. Ussher was said to have come back smiling after every trying ordeal. A large and well-equipped new military hospital in the city had been supervised by Schwester Martha, of the German Mission, and Miss McLaren; the latter, while not a trained nurse, was getting several kinds of training.

Van College began its career in the midst of these trying times. It was a question whether or not to start when Van was practically a battlefield; but inasmuch as most of the

arrangements had been made for the undertaking, it was decided to open the broad doors to the first freshman class. Six young men were taking the full course, and eight others, young men and women, were taking special courses. The teaching force numbered eight, Mr. and Mrs. Yarrow and Mrs. Ussher being three of the number. The lower schools were keeping up attendance and the people, with great sacrifice, were trying to pay the tuition fees. Scholars in the boys' school were 548, an increase of thirty-seven over last year. The girls' school numbered 518, a few less than last year. The receipts were keeping up remarkably well.

At Christmas time, instead of distributing presents to the children, the scholars were invited to bring food supplies to the noon service, which was turned into a Sunday school rally. Over five hundred children were present. Various eatables were brought, among them several cabbage heads, which caused great laughter among the children. The climax was reached when a small boy brought a live hen which he had carefully trained to squawk when its tail was pulled! Enough money and material were collected to give a substantial present to twenty-five families, including 135 individuals.

A VILLAGE COSTUME, VAN

⚜

Money Welcome around Harpoot

A letter from Rev. H. H. Riggs, of Harpoot, speaking of the daily distractions in the work of the missionaries, says: "These are nervous times, even for the coolest of us; but we know of no reason for apprehension of anything in the way of personal danger."

It has again been found necessary by the Turkish soldiers to occupy Wheeler Hall, one of the buildings of Euphrates College. "This time," continues Mr. Riggs, "we have given up the entire building, including shop and theological seminary, and now we are preparing to give the girls' primary school. In spite of all this curtailment in the way of space, we are planning to go on with our entire course, crowding classes and work into the room we have left. If health conditions permit, we hope to go on undisturbed, though this means that we are practically the only school to keep open. There has been a good deal of unkindly talk about this and jealousy of our good fortune; this in spite of the fact that we are furnishing nearly two-thirds of the space required in the city. But we hope that will blow over.

"The amount of misery that we see about us is appalling, and is a drain on our sympathies all the time. It is not suffering that we can do much to mitigate, though the use of our buildings has done a good deal."

Mr. Riggs also speaks of the pleasure and relief afforded the Harpoot circle when the remittances began to reach the people in the city and the country about from relatives in America, the money having been forwarded through the American Board. Mr. Riggs says: "It will involve a good deal of labor, both for Treasurer Wiggin and his force and at our end of the line, but if you could see the people as they receive this help

you would feel sure it is worth all the work involves."

⚜

Aintab's Rejoicing

In the midst of distressing accounts of fighting, famine, and fear which weigh down letters from Turkey in these days, comes the relieving word of a quiet but deep religious revival at Aintab. It is traced back to last fall and the sobering of men's hearts by mobilization and the threatening of war. Prayer meetings increased in attendance and in earnestness. Early in December signs of quickening appeared in Central Turkey College in the conversion of one and another of the younger teachers and then of a number of the students.

THE AINTAB WOOD CARRIER

And a creature of temperament

Emphasis has been laid on man's need of something more than moral development; of an entire change amounting to a new birth. The Week of Prayer was by its own impetus continued for a second week. Christians were stirred to new devotion, and there were many conversions. It is fine to see college students—the future teachers and leaders of their people—so gripped by the Christian gospel.

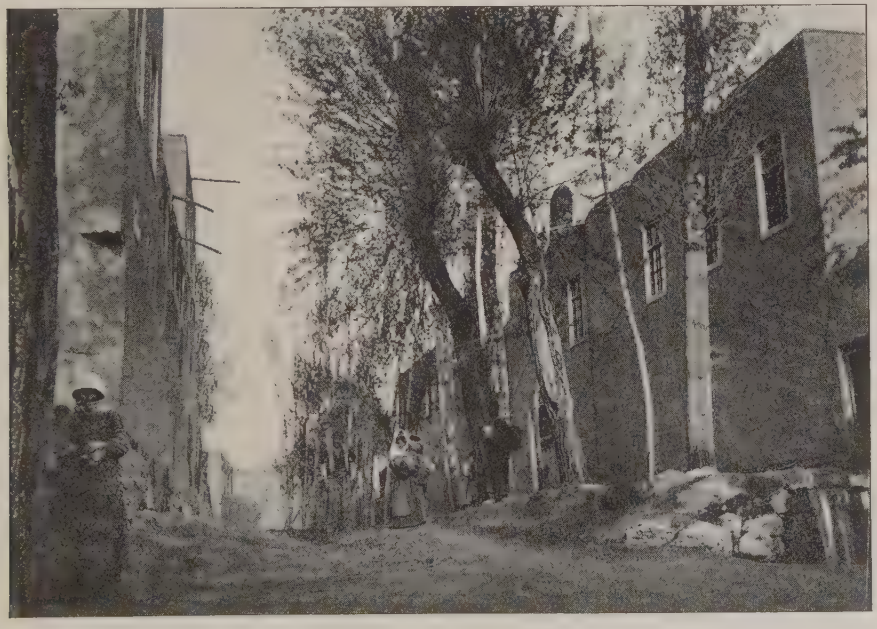
⚜

INDIA

Revival Meetings in Sholapur

China has not a monopoly of "evangelistic campaigns." India too is being stirred by the earnest preaching of men who go from place to place holding series of meetings. Rev. Richard S. Rose describes the visit of such a preacher to Sholapur and its villages. He says:—

"The early part of February was very full with the evangelistic addresses of Mr. Bawa, of Ahmednagar. He is a man of consecration and rich experience, and the people listen to his words with the greatest interest



STREET SCENE, VAN

and appreciation. Having come from the Mohammedan faith, he is particularly well qualified to speak to people of this religion. His street addresses in Urdu I have not been able to understand at all, but I thought I was understanding the expressions of interest and attention which were clearly visible on the faces of the listeners.

"It is a very unusual thing that after such gatherings there should be such friendly expressions toward the speaker as those which were made to Mr. Bawa: 'May God bless your words of truth to us and may we be blessed by your words!' Mr. Bawa also addressed two gatherings at Ripon Hall, the hall where the meetings of the cultured people are held. He was most felicitous in what he said and was heard with pleasure.

"We have had two successful days in near-by villages, the program being about the same for both. We conducted a preaching service, which in this case simply means standing on the ground in the *chowki,* or little public square arrangement of every village, and talking freely with the people about the message of God's love. After other street preaching at Sholapur in the afternoon, we returned to the village, where fourteen or fifteen of the Christian boys from our school had kept the people interested in Indian Christian songs. The music and words and drums were thoroughly Indian, and it was a rare treat to the villagers. Then Mr. Bawa, Mr. Bhonsle, and Shantwanrao explained the magic lantern pictures.

"Our meeting was especially well received at Mulegaon (pronounced Mooligow), and with true Oriental hospitality they showed their appreciation by garlanding us with flower wreaths. The boys stayed on and sang and sang and sang until nearly two in the night before the villagers were satisfied; and the boys enjoyed the whole affair perhaps even more. The speakers returned to Sholapur about midnight to get sleep for the new attack in the bazaar, and the boys came in about eight o'clock in the morning."

*

Increased Cost of Living

Rev. John X. Miller, of the High School and Training Institution in Pasumalai, gives an illuminating glimpse of a problem which war conditions, changing ideals of life among India's people, and other causes have brought before the missionary in an urgent manner. He says:—

"Things in India are moving on as usual and rice is cheaper than it has been for years. But other foodstuffs continue on the upward trend. Wages are much higher; in fact, just double those of ten years ago, so that the people as a whole are much better off. This can be seen in the price of things which were formerly considered as luxuries and were only purchased by Europeans and wealthy Indians. All such articles are now being used by the upper middle classes, the result being that prices are doubled and trebled; and the poor missionary, whose salary has remained stationary, has had to forego all these things. Perhaps this may be a means of grace to us all, or it may be that by having to adopt simpler living it will result in higher thinking.

"I might mention a few of the things which I refer to as our former luxuries which have increased in price: game of all sorts, especially snipe and teal—these have trebled in price. Fish, both fresh and salt water—these are three times and even four times their former price. Poultry and eggs have doubled in price. Milk also has increased about fifty per cent. Spices of all kinds, bananas, oranges, and practically all fruits have doubled and in some cases even trebled in price during the past five years. Meats of all sorts cost just double what they did five years ago. Vegetables too have more than doubled in cost. As to canned goods, these cost as much as they do in America

PROCESSION IN MADURA CITY

Showing one of the towers of the great temple there

plus freight and other charges, and if bought locally an additional profit of from thirty to fifty per cent for the local dealer."

⚜

It Looked as if They Were Stealing Sheep

"The social life of the people in these regions is still a stormy one," says Rev. F. E. Jeffery, of Aruppukottai, "and injustice in the courts nullifies the effect of punishments.

"Some robbers went on a 'night hunt' and stole sheep. Daylight was breaking on Sunday morning before they could reach home with their ill-gotten booty. So they left the sheep in the house of a robber friend who lived in the neighborhood of the Christian church. The sheep owners tracked the sheep to the entrance of the village and sat down to await developments.

"After church four of the Christians started from the village on an errand. At the same time the man in whose house the sheep were hidden, having become frightened, quietly and secretly turned the stolen sheep into the street; thus liberated they ran out together with the Christians, who knew not whose sheep they were.

"The watching sheep owners, mistaking the Christians for the robbers, fell upon them with clubs. The remaining villagers, hearing cries for help, rushed from their houses armed with clubs, and there was 'civil war,' in which two of the party of sheep owners were laid out with broken bones. The rest fled, leaving their sheep behind them.

"The police on being called took the side of the sheep owners. They arrested the four Christians, even though they knew them to be innocent. They charged them with having stolen the sheep. They threw them into the jail without bail. There they were left lying for six months, wait-

ing for trial. The case was thrown out almost without hearing, but the four innocent Christians had suffered the six months in jail and spent 400 rupees ($133.34) on lawyers."

*

New Church Needed

Rev. L. S. Gates writes from Barsi:—

"A new pastor was ordained Feb-

LISBON ON THE BEAUTIFUL TAGUS

ruary 19, and converts are coming in so that there is a call for another new church in the Mogalai—that is, the Nizam's territory included in the Barsi district.

"Serious internal dissensions have disappeared and there is good feeling among the people now.

"I started a monthly conference soon after coming here, two years ago, which has done good. It is composed of representatives sent by Christian bodies in the district. We talk over our plans, troubles, remedies, etc., and try to encourage the people to go ahead and do what they can. The people help me by giving their views, and I hope to help them."

*

AFRICA

Beira via Lisbon

Rev. Charles H. Maxwell reports himself and family as planning to start during the second week in May from Lisbon to undertake the reopening of the Board's station at Beira, East Africa. Mr. Maxwell says that he and his wife have enjoyed this winter of language study in the capital of Portugal, though they have found at times that much study is a weariness to the flesh. While they cannot declare that they have mastered the Portuguese language, Mr. Maxwell says that they have proceeded together through the intricate conjugations, irregular verbs, and puzzling genders, while the children, in Portuguese schools and with Portuguese playmates, have gotten their share.

Mr. Maxwell had broken the ice, as he says, a week before by preaching his first sermon in Portuguese. He was aware that he had broken more than ice, but was rejoiced to have the

BEIRA ON THE EAST COAST OF AFRICA

secretary of the Young Men's Christian Association, through whose invitation he had spoken, say at the close of the address that he had understood practically every word. Mr. Maxwell gives a good account also of Dr. and Mrs. Lawrenz, who have likewise been studying Portuguese in Lisbon, with the doctor's medical examination particularly in view. One requisite for this examination was a certificate in French, so that on top

of learning Portuguese and preparing for a full examination in that language on the eight branches of medicine, Dr. Lawrenz was compelled as a side occupation to tackle the French language. After six weeks' study he was examined and received a duly signed and stamped certificate of a passable acquaintance with French. So the first step toward the securing of the Portuguese diploma had been attained.

All government officials are said to have been courteous and generous in assisting these missionaries, and they feel that the coast is quite clear for the move to Beira. The Maxwells expect to be there in June and the Lawrenzes only a few weeks later. Mr. Maxwell closes his letter with these words: "Because of our going some one will have to send the Board more money. The Master's spirit, I hope, will touch some who are able, and they will respond for his sake and for those who are awaiting us on that long, sandy stretch of African shore."

*

Pioneer Work Bringing Reward

From Mt. Silinda in Rhodesia, Africa, Rev. J. P. Dysart has just sent a report of six months' work by the evangelists who go out from Mt. Silinda on the same plan as that observed by the men from Kamundongo, of which the May *Herald* told. Some of these preaching tours took in regions which had never before been visited in country around the Sabi River. The report of this pioneer trip says:—

"We went approximately one hundred miles southward on the west side of the Sabi, then turned east and came back on this side of the river. We reached 816 people and would have reached many more if we had been able to buy food from the people, as we had expected; but owing to the blighting of their grain during the growing season, they were reaping a scanty harvest and were unwilling to sell. In all the six months ten tours were made, covering approximately 150 days and reaching 9,592 people.

"The evangelists report that with but few exceptions good attention was always given to them. Many people are beginning to ask questions about the new religion; this is an encouraging sign. Their message is bearing fruit also in raising the ideal of righteousness among these people. They are beginning to learn that murder, adultery, and theft are not the sum total of human sin in the sight of God, the Great Spirit, as he is revealed in Jesus Christ. Thus far the gospel seems to make little headway into the hearts of the older people. They do not want to give up their old customs, of which the buying and selling of wives is the most deep-rooted and all-pervasive.

"Many young people not yet established in these heathen customs are coming to us from these touring fields. Boys who want to learn come to us, and almost always become Christians before going away to work to get money with which to buy a wife. Many of these boys who were attached to heathen girls before coming to us bring the girls here, that they also may have the opportunity of becoming Christians. Other girls come to us because, as one woman told me, 'the mission is a cave of refuge for girls who have been sold to men whom they do not like.' They run away and come to us for help, the usual result being that they become Christians. Girls, and boys too, are also prevented from coming to us by being tied or locked up at home until they choose to stay at home rather than suffer the persecution. One of our evangelists reported that he had seen recently three such instances.

"I wish you could know our evangelists. They are men of character and consecration. Most of them are making large personal sacrifices in order to study and to do evangelistic work."

Can't Train Men Fast Enough

Rev. Ralph L. Abraham, the young Oberlin graduate who with his wife went to Natal, South Africa, last fall, after three months on the field sums up some of his impressions for the benefit of his home friends.

Among other thoughtful comments occurs this statement: "Our American Board missions are strategically located and are doing a splendid work. Their great school system is reaching

BAGOBO WOMEN IN GALA ATTIRE, DAVAO

out to its thousands. The normal training school cannot supply enough teachers for the demand. The same is true of the theological school here (at Impolweni), where we are studying Zulu, and incidentally I am teaching a little and thus getting some knowledge of Zulu characteristics.

"There is a great need for pastoral work and for native ordained pastors. This need is partially traceable to the lack of adequate missionary supervision. Too few young men see the opportunity of service in the ministry.

"The work is too large for the missionaries on the field. The supervisors have to spread themselves over so much territory that they cannot do the intensive work among young men that ought to be done. When we are all equipped with motor cycles we shall save considerable time for church supervision that is now lost in slow travel."

PHILIPPINES

A Jumble of Races

Mrs. Charles T. Sibley sends from Davao the following lively account of what happened to the missionary doctor and his family one day when the steamer came in:—

"Yesterday morning before daybreak we heard the whistle of the steamer, and that generally means a busy day for us, because people come in on business and they always make the hospital part of their business.

"By 7.30 there was a bunch of people over there (office hours are at eight)—Chinese, Filipinos, Japanese, and Spaniards. At 9.30 the automobile came along and stopped in front of the house; three Japanese women and one man got out. They had come to pay a farewell call and to bring the three-weeks-old baby to be assured that it was all right and to express their gratitude, as they considered that the mother and child had done very well; and they had, too. The baby is a fine, fat little girl. They are quite wealthy planters living about ten miles away. The women were dressed beautifully in their Japanese costumes, gray and green silk crêpe kimonos. We drank to the health of the baby (I do not know how we would get along without Welch's grape juice); then they, being in a hurry to catch the boat which was to take them to their plantation, bowed low and departed. My, how stiff one feels when one tries to return their gracious bows! We like the Japanese. They are good patients. Several of our old Japanese hospital patients at-

tend church regularly. One of the women who called yesterday has a girl attending the mission school in Kobe.

"About one o'clock two Moros came along who spoke some English; very friendly, bringing a little boy to the hospital for treatment. One of the Moros had been there himself twice as a patient; the first time he had to be urged to enter; the second time he was sick he said he wanted to come, he liked it. He had attended the school that we used to have at Madaun, a two hours' run in a launch from here. Next came along a Bagobo from, say, twelve miles inland. He had a very bad infection; his hand was three times its normal size.

Bagobo Chief and Family Arrive

"We had just settled down to read the war news that the boat had brought in (we get it only about once in ten days) when I heard a voice say, 'Mamma, where is Papa?' I looked over the railing of the veranda to see the old Bagobo chief, Tan, looking about the same as he did when we visited him over two years ago. He was accompanied by one wife, three girls, and a boy, all on horseback, with funny little wooden saddles made by themselves, with pillows tied on top and tiny little stirrups not big enough to get more than one toe in, and strings of bells round the horses' necks. They all got off their horses when they found that I would send for Dr. Sibley, and came up and sat down on the veranda.

"The first thing the chief said was: 'These children have been to school; they can talk to you in English; but we have no more school, no teacher now.' When Dr. Sibley came along the old chief handed him a letter from the governor and they went off to settle that, while we had rice cooked for their dinner, as they had had nothing to eat and had been riding since early morning. When the rice and fish were ready they all sat down to eat in the hospital, and finished up with bananas and candy; how they do like candy!

"The children understood me quite well when I talked to them in English, and were not a bit shy. The little chap had his toe bound up; he had hurt it. Then they all sat down, and the wife mixed and pounded the lime and betel nut and the boy brought the leaf to wrap it in, and when it was ready the chief 'took a chew.' They love betel nut. Their teeth were as black as coal. They had on their Bagobo clothes—woven and dyed by themselves, made from hemp fiber—all kinds of beads round their necks, anklets and bracelets; but this time they did not have their bone earrings, nothing but the awful holes in their ears. We asked them if they would stay all night. No, they said; their business was finished; they would start back.

"But the old chief said, 'We want a school and we want a teacher.' Now is that not a strong plea, coming straight from the old heathen chieftain himself? Could we not get enough money to give him his school again? All those children attended Sunday school as well as day school. Could we not have a school for them?"

CHINA

The Winter in Peking

Miss Luella Miner writes:—

"The bitter winter in North China has caused intense suffering. One night it was reported that there were 300 deaths from cold. Some policemen who were not warmly clad died at their posts. There has been great suffering among the 2,000 women who work in the factory where we go twice a week to teach. Some have been unable to come out to their work, so the families have been deprived of their earnings, which at best are less than ten cents (gold) a day; and many make only half that by their piecework. Recently, there being a surplus of funds for the Home for Destitute

Native Women (an institution supported by foreigners in Peking), about fifty gold dollars was voted for providing clothing for a few of the more destitute. Our Bible-women went to homes to investigate conditions, which they found most pitiful, and about 150 secondhand garments have been bought and distributed. This is nothing compared with the great need.

"Our Bible School for Women opened for its second term with forty-two pupils, the same number as last term. Many others want to come, but we thought it best for them to wait until next autumn, when we shall probably have at least seventy pupils if we can accommodate them. The need for this school was certainly great. I think we shall get a few valuable workers from our present class, and very many will be trained to be helpful to the church in their communities who will not be equal to regular positions as Bible-women. Four of the young women are wives of men now studying in the theological seminary. We hope to train some of these to be teachers in country schools.

"As station secretary I have been working on statistics and I find them very encouraging. Our three Congregational churches in Peking and the country outstations added 222 members in 1914, and we had 995 pupils in our schools. The number in station classes and in regular Bible classes would bring our total number under instruction much above this. The Chinese are paying so much more toward their education and in church contributions that we can enlarge our work somewhat without increased appropriations from the Board; but this does not mean that the work is not suffering for lack of money. We very much need to develop our work for women. Of our more than twelve hundred church members, less than four hundred are women.

"We have purchased for the Union Woman's College the 'Ducal Property' about five or six hundred feet east of this compound, but are not yet through with legal technicalities. There is always more or less trou-

With their dolls

On Graduation Day

Photos from Miss Carolyn T. Sewall

THE PEKING KINDERGARTEN

ble about titles to old Manchu places, which are often claimed by more than one branch of the family, but I hope that in a few weeks we may be able to take possession."

⚜

Out of Mischief

The young architect, Mr. J. Van Wie Bergamini, who joined the North China Mission last fall, reports from Tehchow as follows:—

"Since Christmas I have made sketches for the Tehchow boys' school and dormitory buildings; the ladies' house; the girls' school; and have finished the details for the doctor's residence, besides the Lintsing hospital and girls' school; the Paotingfu girls' school; the Tientsin ladies' house, and an 'architectural façade' for the Peking Parish House. The construction plans and details for these buildings will keep me out of mischief for some time to come. After this I expect to go to Shansi."

⚜

After the Eddy Meetings in Tungchow

Rev. D. R. Wickes, of Tungchow, near Peking, writes to friends in America a long and illuminating letter, from which we quote the following:—

"Considerable gains in church membership are reported from many parts of our field. One of our little country churches, seeming barely alive since Boxer times, has within a few months added 100 on probation, besides baptizing a considerable number who have completed the reading of the whole Bible, as required by the Chinese pastor there. Following the meetings led by Mr. Eddy the Bible class work has flourished, many having come into classes later who did not sign cards at the meetings. Here in Tungchow about fifty soldiers are coming every Saturday evening to the college for classes in the Bible, and some are taking courses in mathematics. Some have already joined the church on probation.

"Preparations for the election of the new legislative assembly are reported as going forward in all the provinces. It is to occur within a few weeks. Complete religious liberty seems assured for the present, and a Roman Catholic Christian has recently been again appointed minister of foreign affairs. Besides worshiping in the Confucian temple and making offerings to heaven as representative of the people at the winter solstice, the president has recently made a considerable contribution to the Young Men's Christian Association of Peking and has sent a congratulatory message for the dedication services of the Young Men's Christian Association building in Tientsin. Of course this was done with the full understanding that they are Christian institutions and intended to promote Christianity."

⚜

JAPAN

A Faithful Governor

Rev. C. M. Warren, writing from Miyazaki, pays a high tribute to the governor of the Ken, or province, in which Miyazaki is located. Mr. Warren says:—

"The governor is a fine man, doing a great deal for the Ken. He has the welfare of the people deeply at heart and is sparing no thought or pains to help them. Improvements in cattle, horses, swine, crops of various kinds, in harbor and railway facilities, are due to him.

"He is especially interested in improving the morals of the public servants. He recently held a meeting at which the Ken gave certificates of appreciation and a sum of money, ranging from ten to one hundred *yen*, to a dozen of the most prominently faithful workers for the Ken. Two of them were servants in offices, one for twenty-three, one for twenty-six years. One man was a town mayor; two had worked for the town young

men's societies; one was the head of a thrift society, and one was the real mover in the purchasing of the land on which the Chausubara Orphanage now is, and has been for long connected with this phase of the work. It was intended as an object lesson and as an incentive for men of all grades

JAPANESE MAIDENS

and ranks and kinds of work for others. It cannot have failed of its aim."

⚜

Kyoto Affairs

Rev. Dwight W. Learned, D.D., professor in the Doshisha at Kyoto, sends the following glimpse of affairs in his city:—

"We graduate on March 20 a fine class of eleven from the theological school, the largest for some time. (It should be added, though, that two of them have not taken the full course and cannot be counted as graduates.) Owing to the reorganization of the University Department, no class is graduated from it this year, so the total number graduated from the Doshisha may be less than last year; but the decline is only apparent. Work is progressing on the foundations for the new library building, to be four stories high, which will eventually be the stackroom of the complete library building, but will be large enough for all the present needs. It will be a good thing to have the library properly housed. The chief outward progress in the school during the past year, besides the completion of the fine James Hall for the girls, is the bringing the academy boys together on the west of the campus, near their classrooms, and the building of a good dining hall for them.

"The little church which grew out of the evangelistic work carried on in Mrs. Learned's kindergarten building is flourishing in a home of its own, three blocks away from us, and I have the pleasure of baptizing some persons there at every communion season."

⚜

A Winning Pastor

"What a satisfaction it is to have a man like Mr. Osada at the head of things in the local work here!" writes Rev. C. Burnell Olds, of Niigata. "So we say to each other again and again. The church has indeed taken on a new lease of life since his coming last August: twenty-one baptisms since his coming, and eighteen of them at one time, in the service three weeks ago. This is only one fruit of his systematic, constructive work. It is an inspiring thing to see a couple of dozen earnest young medical students coming regularly Sunday after Sunday to church and Monday after Monday to the meeting at the pastor's house for Bible study, and then to see eight of them come out at once and receive baptism with ten others, most of whom also had been under the same careful instruction. More are on the way also, since interest does not flag. Every Monday night Mr. Osada teaches them Bible and I teach them singing."

The Cause that Must Go Forward

The war, by the very universal agony of it, must make the world one as it has never been before. We have witnessed the ignominious failure of armaments to insure peace. It seems to us now preposterous that we should ever have believed that they would insure peace. We have witnessed the failure of industrialism to supplant militarism, as men once supposed that it would supplant militarism.

We have seen how civilization and culture alone may but foster bitter animosities. We cannot look for a new state of things, in which such a disaster as this which has overtaken Europe is to be impossible, save as men come to see that the real interests of men are their inner and spiritual interests, and that these bind all men together instead of keeping them apart. In this deeper sense it is certain that the war is leading to a revival of religion. So sure is this that some of us whose nations stand outside the terrific conflict, and are even increased in prosperity because of the disaster of the rest, are asking, Are we then to be shut out from the benefit of this religious revival, or, rather, by our pride and materialism shall we shut ourselves out? There is no defense of Christendom except in the acknowledgment how far its civilization has been from being really Christian. There is no reparation to an outraged world, both Western and Oriental, which we can make, save in seeking to emphasize anew the inner meaning of the gospel.

Of all the factors which have entered into the influence of West upon East in the nineteenth century, the cause which in the present crisis has least to retract and most reason to go forward in courage and hope is the cause of Christian missions. It represents the influence which, had it been sufficient at home and abroad, would have prevented the war. It represents the influence which must be relied upon to heal the wounds left by the war.

Dr. E. C. Moore, President of the American Board, in the Chronicle of the London Missionary Society for April, 1915.

Three Chapters of Missionary Victories

Those who have not traveled among or studied the Asiatics can hardly appreciate the problems that have confronted and still are confronting the Christian missionaries from the West. I venture to say that there is no more devoted class of persons at work anywhere in the world than are these missionaries of Asia. Those who deride or harshly criticize them have usually not seen sufficient numbers of them to form a just opinion, or they have taken an exceptionally poor sample of the missionary product as a proof for former prejudice.

I met a certain American gentleman upon a steamer in the Southern Seas who made bold to tell me that he had given his last contribution to Christian missions in India. I began asking him what mission stations he had visited and from what particular nationalities of missionary workers he had drawn his unfavorable conclusions. I soon discovered that he had not really gone out of his way to visit a single representative missionary college, hostel, or rural station, but based his inferences upon the second-hand and often biased opinions of certain officials or fellow-tourists as ignorant as himself regarding the eighty or more years of missionary effort and influence among India's millions.

The witness of educational and medical missions throughout the Orient from Egypt to Japan, quite apart from any other vision of accomplishment, give Christian missions the divine right of existence in the Orient. Add to this the Christian influence upon these Asiatic civilizations, an in-

fluence impossible of calculating in any statistical table of converts, and you have three great chapters of missionary victories in Asia.

From "The Modernizing of the Orient," by Clayton Sedgwick Cooper.

Best Opportunities in Medicine

But if you are of the purely altruistic type, and wish to enter medicine solely for the sake of doing good, then I have but one piece of advice for you. Be a medical missionary. Instead of settling down in New York City to be a doctor to ninety-two families, in a block where there are 400 families, go to China (for instance) and help that brave man, Dr. Taylor, who, when he went there, was the only scientific physician among 20,000,000 people.

Go out to such dark countries as this, and teach the native doctors that the ideal remedy for an aching tooth is not to hit it hard enough to kill the black worm that is supposed to be gnawing at its roots. Show them that the best cure for failing vision is not to pierce the eyeballs with a needle in order to let in the light. Go and tell them that melted wax is not the best thing to pour into open wounds; that all diseases in the spring do not come from the liver, nor all diseases in the summer from the heart; and that a red-hot needle run under the skin is not a panacea for every ill that flesh is heir to. Yes; if you wish to go where help is most urgently needed, secure the best school and hospital training you possibly can, and then carry the gospel of anæsthesia and antisepsis, of bacteriology and physiological chemistry—whether by canoe or camel or jinrikisha, by sledge or palanquin—to the dark nooks and corners of the earth.

Robert Haven Schauffler, in McClure's Magazine, February, 1915.

THE BOOKSHELF

The Government of the Ottoman Empire in the Time of Suleiman the Magnificent. By Albert Howe Lybyer, PH.D., Professor of European History, Oberlin College. Cambridge: Harvard University Press. Pp. 349. Price, $2.00 net.

This book is a comprehensive discussion, based on all available literature on the subject, of the constitution, internal and external, of the Ottoman government during the sixteenth century, when it reached probably the highest degree of perfection of which its constitution was capable. While the author apparently has never visited Turkey, he has made a most thorough study of its literature and has produced a work that for thoroughness of research and study has never been surpassed on this subject. The book has copious footnotes, with abundant references to authors, and has more than one hundred pages of appendices, containing an alphabetical list of the works cited, glossary of Turkish words, and a comprehensive index. J. L. B.

Russia and the World. A Study of the War and a Statement of the World-Problems that now Confront Russia and Great Britain. By Stephen Graham. New York: The Macmillan Company. Illus. Pp. 305. Price, $2.00 net.

A large name for a book of 305 pages of coarse print; three-quarters of the title might be cut off, and the remainder, the single word "Russia," would present a big subject for a single volume.

One who looks to this work for a careful study of the empire of the Tsar in its relation to the rest of the world or even in its own interior development will be disappointed. But he who wishes to look through keen and sympathetic eyes at the spectacle of Russia uprising to join in the European War will find what he is after.

Mr. Graham is a many-sided writer. He has the journalist's "nose for news," the sense of a story in the passing event; the traveler's appreciation of the strange and picturesque; the humanist's concern for the welfare of

mankind; the Englishman's sensitiveness to the problems of European statecraft; the philosopher's disposition to generalize and to interpret, and the poet's fundamentally religious valuation of history.

The result is a medley: a curiously kindling and tantalizing book; fragmentary, unordered, yet vivid and illuminating. It reflects its author; his *wanderlust;* his impressionable heart; his fondness for the primitive, the simple, the emotional forces of life.

Kiowa. The History of a Blanket Indian Mission. By Isabel Crawford. New York: F. H. Revell Co. Illus. Pp. 242. Price, $1.25 net.

In Camp and Tepee. An Indian Mission Story. By Elizabeth M. Page. New York: F. H. Revell Co. Illus. Pp. 245. Price, $1.00 net.

Two stories of life and mission scenes among blanket Indians of North America: one beginning in 1895, the other in 1896; one among the Kiowas, the other among Comanches, Cheyennes, Apaches, and Arapahoes. The first volume (Kiowa) is just the author's journal, day following day in chronological order with the record of the happenings which seemed at the time significant. It has all the intimacy, frankness, and unconventionality of a diary, together with something of the formlessness and incoherence of such a brief record. For example, we are never told just where the mission was—or is; only the second entry in the journal implies that it was at Saddle Mountain Creek, which, it is added, gets its source from "soft water springs that rise in the foothills of the Witchita Mountains." Here is our main clew; we infer the region is in the southwest of the United States.

That, at least, is where the second book (In Camp and Tepee) takes us; the same Witchita Mountains are named and "the borderland of the prairies that lies between them and the Washita River." Beyond that river at a favoring point the new mission of the Women of the Board of Domestic Missions of the Reformed Church in America was planted. This tale of what has developed into a widespread undertaking for the Indians of the Southwest is, in contrast to the other book, well put together, clear, and progressive. It abounds in incident and detail that reveal the character of modern missionary labors for the Indian.

By Nippon's Lotus Ponds. Pen Pictures of Real Japan. By Matthias Klein. New York: F. H. Revell Co. Illus. Pp. 228, including index. Price, $1.00 net.

The author seems to have made good use of his eyes and ears while serving as missionary and as government teacher in Japan. Considering himself as having passed into the "third stage" of feeling toward Japan, he concedes both the attractive and repelling aspects of things Japanese, and in these "pen pictures" so uses both bright and somber colors. Among the twenty-one chapters are the following: The Village Barber, Where Cupid's Wings Are Clipped, Musical Eccentricities, The Farmer and His Domain, Honoring the Spirits.

E. F. B.

Children of Labrador. By Mary Lane Dwight. New York: F. H. Revell Co. Illus. Pp. 96. Price, 60 cents net.

One of the Children's Missionary Series, this little book tells of the early Moravian work among the Eskimo, but devotes most of its pages to the story of Dr. Grenfell's work and to descriptions of the life of the people who make such a brave struggle for existence along the jagged coast of Labrador.

THE CHRONICLE

BIRTH

In our issue of last month we announced the birth of a son to Rev. and Mrs. E. B. Haskell, of Philippopolis. We were misinformed as to the sex of the newcomer. The notice should read: "February 6, at Philippopolis, to Rev. and Mrs. E. B. Haskell, a daughter, Eldora."

DEATHS

April 2. At Honolulu, Hawaii, Capt. Isaiah Bray.

Captain Bray was in the service of the American Board from 1878 to 1887, being in command of the third and fourth *Morning Star*. He was temporarily absent in the United States when No. III went on the rocks off Kusaie, and so was on hand to witness the launching of No. IV and at length to take her on the long voyage to the Pacific—130 days to Honolulu; three weeks longer to the Gilbert Islands. Under his command also, she navigated those perilous seas year by year, carrying cheer and help to every port and binding together the work on the scattered islands.

Since leaving the command of the *Morning Star*, Captain Bray has been variously occupied at Honolulu, serving as first general secretary of the Y. M. C. A., taking charge of the Sailors' Home, and later being captain of the quarantine launch.

April 12. At Fargo, N. Dak., Mrs. Harriet A. Latta, aged eighty years.

Mrs. Latta, then Miss Sheldon, in 1856 became a missionary of the American Board in its Cherokee mission in the Indian Territory, teaching in the school at Park Hill. Though her connection with this mission was brief, her long life was devoted to truly missionary service under pioneer conditions.

∴

Dr. H. S. Hollenbeck is now also Rev. H. S. Hollenbeck. He will go back to West Africa after his furlough authenticated not only for the healing of bodies, but as well for the cure of souls, having been ordained to the ministry at Sheldon, Iowa, March 11. As medical missionary he has had frequent calls, not only to preach, but also to marry, to bury, to baptize, and to administer the communion service. His ordination entitles him to perform these offices in orderly manner and will add to his usefulness throughout the large district he serves.

∴

The death of Rev. John Henry Wyckoff, D.D., of the Arcot Mission of the Reformed Church Board, occurred April 29, after forty years' service in South India. He was intimately associated with the American Board circle in India through his marriage in 1892 to Miss Gertrude Chandler, sister of Rev. John S. Chandler, of the Madura Mission. Dr. Wyckoff's name is associated with the most significant movements in the recent missionary history of India. He was a member of the Representative Council of Missions, a small body of men chosen from among the five thousand missionaries of all India. He had a large part in bringing into being the South India United Church and the United Theological College at Bangalore. His removal is an irreparable loss to the Arcot Mission and to the entire body of missionaries in the land.

Our deepest sympathy goes out to his wife and family and to his fellow-missionaries.

∴

Word has been received of the death, in the German hospital in Erzingan, of Miss Marie Zenger, of Sivas. Miss Zenger was at the head of one of the Swiss orphanages in Sivas, and although not under appointment by the Board was closely associated with the Sivas station. When Dr. Clark organized a party of doctors and nurses to go to the aid of Erzroom in the early winter, Miss Zenger joined the force and did fine work. She was stricken with typhus after the party had left Erzroom to return to Sivas, and was not able to weather the crisis. Miss Graffam, of Sivas, was with her when she died.

∴

In remembering our missionaries on the field, let us not forget the new arrivals not yet able to lose themselves in their task, but, amid all the strangeness of their surroundings, grinding away at language study. Happily this is the age of language schools, where the novitiates are brought together and have the stimulus and sympathy of a common pursuit to hold them steadily to their hard labor.

And other helps come to them there. Miss Hoxie, writing from Poona, where she and Mr. and Mrs. Gates (L. H.) are studying, tells of a "purdah party" the night before, given by Miss Sorabji, an Indian Christian lady of culture who conducts three schools in Poona, one each for Parsi, Hindu, and Mohammedan girls. "The roof-garden, the full moon, the fresh air after a little rain, the Mohammedan princesses and Parsi ladies in all the splendor of the Oriental costumes of the wealthy, and then a drill by Parsi girls, who carried colored and illumined bulbs, all added to a picture the like of which I have read of in fairy books but never expected to see. It is an inspiration to be in Miss Sorabji's home, for she is one whose 'unconscious influence' is constant."

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	5 71		
Bangor, Forest-av. Cong. ch.	5 00		
Brooks, Cong. ch.	6 00		
Bucksport, Elm-st. Cong. ch.	6 00		
Dedham, Cong. ch., Ladies' Aid,	5 00		
Fryeburg, Cong. ch.	5 00		
Gardiner, Cong. ch.	12 00		
Hampden, Cong. ch.	11 44		
Kennebunkport, South Cong. ch., toward support Rev. J. C. Perkins,	6 00		
Orland, 1st Cong. ch., The Misses H. T. and S. E. Buck,	30 00		
Portland, Woodfords Cong. ch.	64 81		
South Berwick, 1st Cong. ch.	20 00		
Westbrook, Cong. ch.	19 76	—	196 72
Legacies.—Portland, W. W. Brown, interest on legacy, add'l,			76 50
			273 22

New Hampshire

Amherst, Cong. ch.	12 80		
Bethlehem, Cong. ch.	6 41		
Bradford, Cong. ch.	3 30		
Bristol, 1st Cong. ch.	30 75		
Brookline, Cong. ch.	3 00		
Exeter, Phillips Cong. ch., Friend,	75 00		
Farmington, Cong. ch.	5 50		
Franklin, Cong. ch.	60 00		
Gilsum, Cong. ch.	7 50		
Hinsdale, 1st Cong. ch.	12 36		
Hudson, 1st Cong. ch.	6 75		
Lancaster, Cong. ch.	22 13		
Lyme, Cong. ch.	32 51		
Manchester, South Main-st. Cong. ch.	52 00		
North Hampton, Cong. ch.	8 00		
Walpole, 1st Cong. ch.	13 79	—	351 80

Vermont

Brattleboro, Center Cong. ch.	200 00		
Corinth, East Cong. ch.	17 75		
Highgate, Cong. ch.	4 50		
Hyde Park, Cong. ch., Friend,	3 75		
North Bennington, Cong. ch.	23 20	—	249 20
Legacies. — Enosburg, Theron P. Baker, by William P. Jackson, Ex'r,			5,224 65
			5,473 85

Massachusetts

Athol, Cong. ch.	73 80		
Ballardvale, Union Cong. ch.	41 49		
Boston, 2d Cong. ch. (Dorchester), 140.29; Union Cong. ch., 103.; Cong. ch. (Brighton), 73.80; Old South Cong. ch., 50; Romsey Cong. ch. (Dorchester), 5.56,	372 65		
Bradford, 1st Cong. ch.	41 25		
Braintree, 1st Cong. ch.	43 46		
Burlington, ch. of Christ,	9 00		
Chicopee Falls, 2d Cong. ch.	31 04		
Fall River, Central Cong. ch., of which 233.48 from The Thomas J. and Mary E. Borden Memorial Fund, for Aruppukottai,	265 80		
Hadley, 1st Cong. ch.	11 55		
Hawley, 1st Cong. ch.	11 50		
Holden, Cong. ch., of which 15 for Mt. Silinda,	35 15		
Holyoke, 2d Cong. ch.	375 00		
Leominster, Pilgrim Cong. ch., 36.89; North Cong. ch., 11.88,	48 77		
Malden, Maplewood Cong. ch.	23 43		
Medford, Mystic Cong. ch.	49 53		
Melrose, Cong. ch.	77 25		
Middleboro, Central Cong. ch.	15 30		
Natick, Amelia A. Hall,	5 00		
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss,	91 42		
Newton, Friend, for China,	2 00		
Newton Center, 1st Cong. ch.	375 24		
Newton Highlands, Cong. ch.	285 43		
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker,	350 58		
Pepperell, Cong. ch., William W. Dole,	5 00		
Pigeon Cove, Swed. Cong. ch.	1 25		
Quincy, Bethany Cong. ch.	49 63		
Reading, Cong. ch.	87 76		
Richmond, Rev. William M. Crane, toward support Dr. E. P. Case,	83 33		
Rockland, 1st Cong. ch.	40 40		
Somerset, Cong. ch.	8 27		
Somerville, Highland Cong. ch., 68.52; 1st Cong. ch., 25.34,	93 86		
South Hadley, 1st Cong. ch.	49 50		
Springfield, 1st ch. of Christ, 85.08; Faith Cong. ch., 12.50; Friend, for work in Turkey, 50,	147 58		
Swampscott, 1st Cong. ch., 5; Mrs. Susan E. Barrows, 5,	10 00		
Taunton, Winslow Cong. ch., 33; Mary F. Eldridge, .90,	33 90		
Upton, 1st Cong. ch.	24 09		
Waban, Union Cong. ch.	5 00		
Waltham, 1st Cong. ch.	33 00		
Warren, Cong. ch.	40 07		
Webster, 1st Cong. ch.	42 80		
Wellesley, Cong. ch., Lucy W. Rodman,	5 00		
Wellesley Hills, 1st Cong. ch.	226 70		
Wenham, Cong. ch.	28 00		
West Medway, C. Albert Adams,	5 00		
Whitman, 1st Cong. ch.	30 97		
Williamstown, 1st Cong. ch.	250 00		
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Union Cong. ch., 14.85,	514 85		
———, A deceased friend, for work in India,	100 00		
———, Friend, for work of Rev. C. L. Storrs,	20 00		
———, Cape Cod,	10 00	—	4,581 60
Legacies. — Boston, Elizabeth A. Clapp, by Herbert B. Tucker, Ex'r,	100 00		
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	3 00		
Springfield, Mrs. Villroy C. Lord, add'l, 1,818.39; Levi Graves, by D. W. Wells, Trustee, add'l, 64,	1,882 39		
Wilbraham, Charles H. Gates, by Leroy H. Gates, Ex'r,	1,000 00		
Worcester, Charles B. Eaton, by Mary C. Eaton, Ex'x,	200 00	—	3,185 39
			7,766 99

Rhode Island

Central Falls, Cong. ch.	28 19		
Pawtucket, Smithfield-av. Cong. ch.	20 00		
Providence, Beneficent Cong. ch.	117 42	—	165 61

Young People's Societies

Maine.—Portland, St. Lawrence Y. P. S. C. E., toward support Rev. C. L. Storrs,		7 00
Massachusetts.—Athol, Y. P. S. C. E.		3 96
		10 96

Sunday Schools

Maine.—Portland, Woodfords Cong. Sab. sch. 5 46
Vermont.—Hinesburg, Cong. Sab. sch., for Turkey, 14 50
Massachusetts.—Boston, Trinity Cong. Sab. sch. (Neponset), 7.03; Groveland, Cong. Sab. sch., 1.80; Newburyport, Central Cong. Sab. sch., toward support Dr. E. L. Bliss, 8.58; Palmer, 2d Cong. Sab. sch., 20.22; Waban, Union Cong. Sab. sch., for Shaowu, 31.27; Wellesley, Cong. Sab. sch., 4.05, 72 95
Rhode Island.—Central Falls, Cong. Sab. sch., 7.79; East Providence, United Cong. Sab. sch., 2.09, 9 88
102 79

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch. 100 00
Dayville, 2d Cong. ch. 10 00
Durham, Cong. ch. 14 00
Guilford, 1st Cong. ch. 12 50
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 157; do., Members, toward support Mrs. Edward Fairbank, 680; Center Cong. ch., Member, toward support Mrs. Edward Fairbank, 20; A. M. M., 100, 957 00
Madison, 1st Cong. ch. 21 31
Mansfield Center, Charles H. Learned, 15 00
Middlefield, Cong. ch. 11 41
Middletown, 1st Cong. ch., 13.77; James H. Bunce, for work in Turkey, 50, 63 77
New Haven, Center Cong. ch. 1,010 60
Norfolk, Rev. and Mrs. W. F. Stearns, 25 00
Norwich, Broadway Cong. ch., 1,600; 2d Cong. ch., 26.85, 1,626 85
Old Saybrook, 1st Cong. ch. 39 60
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 62 86
South Manchester, Swed. Cong. ch. 9 00
Terryville, Two friends, 30 00
Watertown, 1st Cong. ch. 23 40
———, A deceased friend, 500 00—4,532 30
Legacies.—Cornwall, David L. Smith, add'l, 22 50
New Haven, Clarissa E. Collins, by Security Trust Co., Ex'r, 500 00
New London, Ellen T. Chapman, add'l, 2,830 60
Norwich, Rev. George A. Bryan, by Edmund A. Prentice, Ex'r, add'l, 20 00
Washington, Walter Burnham, add'l, 50 00—3,423 10
7,955 40

New York

Aquebogue, Cong. ch. 10 00
Auburn, E. W. Parmelee, 25 00
Brooklyn, Flatbush Cong. ch., 286.93; South Cong. ch., 65.07; Josephine L. Roberts, for Pangchwang, 30, 382 00
Churchville, Union Cong. ch. 18 75
Irondequoit, United Cong. ch. 60 00
Moravia, Mrs. Carrie L. Tuthill, 70 00
Morristown, 1st Cong. ch. 11 00
New York, Camp Memorial Cong. ch., 34; Henson Peake Barry, 5, 39 00
Pawling, Quaker Hill, Christ's ch. 16 10
Rushville, 1st Cong. ch. 9 00
West Groton, Cong. ch. 8 00
Willsboro, Cong. ch. 17 50—666 35

New Jersey

East Orange, Mrs. Joseph Towne, for Pangchwang, 30 00
Montclair, 1st Cong. ch., toward support Dr. and Mrs. J. F. Cooper and Rev. and Mrs. H. W. Hubbard, 100 00
Ocean Grove, Ellen Ballard, 5 00
Park Ridge, Cong. ch. 5 00
Upper Montclair, Christian Union Cong. ch., toward support Rev. F. C. Laubach, 222 63—362 63

Pennsylvania

Allegheny, 1st Cong. ch. 10 00
Le Raysville, Cong. ch. and Sab. sch. 12 50
Randolph, Cong. ch., Rev. A. P. Weckerly, 2 00
Susquehanna, 1st Cong. ch., for Mt. Silinda, 3 80—28 30

Ohio

Akron, West Cong. ch., 46.40; H. T. Waller, 1, 47 40
Chagrin Falls, Cong. ch. 10 00
Cleveland, Park Cong. ch., 35; Collinwood Cong. ch., 22; United Cong. ch., Ladies' Soc., 1.15, 58 15
Columbus, South Cong. ch., 7.25; Mayflower Cong. ch., 5.40, 12 65
Cuyahoga Falls, Cong. ch. 6 80
East Cleveland, East Cong. ch. 15 70
Elyria, 1st Cong. ch. 96 00
Hudson, Cong. ch. 41 00
Madison, Cong. ch. 11 10
Mansfield, Mayflower Cong. ch., 14.75; 1st Cong. ch., 13.20, 27 95
Medina, Cong. ch. 50 67
Oberlin, 1st Cong. ch., 120.30; 2d Cong. ch., 94.80, 215 10
Rock Creek, Cong. ch. 9 20
Toledo, Plymouth Cong. ch., for Shaowu, 10; Birmingham Cong. ch., 4; Park Cong. ch., 3.60, 17 60
Twinsburg, Cong. ch., toward support Rev. A. H. Stick, 13 50
West Millgrove, Cong. ch. 2 00—634 82
Legacies.—Greenwich, Mrs. Lucy A. Frayer, by C. C. Bebout, adm'r, add'l, 795 77
1,430 59

District of Columbia

Washington, Ingram Memorial Cong. ch. 22 96
Legacies.—Washington, Homer N. Lockwood, by Thomas W. Lockwood, Jr., Ex'r, 10,000 00
10,022 96

Florida

Melrose, Hannah W. Reed, 25; Fannie M. Whitcomb, 10, 35 00
Ormond, Union Cong. ch. 15 00
St. Petersburg, Cong. ch., of which 5 from Woman's Miss. Soc., 10; G. W. Cooper, 1, 11 00—61 00

Young People's Societies

Connecticut.—Middletown, 1st Y. P. S. C. E., toward support George M. Newell, 25; Wethersfield, Wolcott Hill Mission Study Class, for Inghok, 25, 50 00
New York.—Nyack, Central Y. P. S. C. E., for Mt. Silinda, 15; Walton, Every Day Circle of King's Daughters of 1st Cong. ch. 5, 20 00
Ohio.—Twinsburg, Y. P. S. C. E. 1 80
District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E. 24 00
95 80

Sunday Schools

Connecticut.—Cromwell, Cong. Sab. sch., 62.08; Middletown, 1st Cong. Sab. sch., for Sholapur, 15.76; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 5.72, 83 56

New York.—Binghamton, 1st Cong. Sab. sch., for Madura, 25; Flushing, 1st Cong. Sab. sch., for Mindanao, 27.58; Ithaca, 1st Cong. Sab. sch., 17.96; Newburgh, 1st Cong. Sab. sch., 13.67; Riverhead, Sound-av. Cong. Sab. sch., to const., with previous donation, *Mrs. Horace J. Wells*, H. M., 70; Wellsville, 1st Cong. Sab. sch., for Shaowu, 30, 184 21

New Jersey.—Montclair, 1st Cong. Sab. sch., of which 30 for Adana and 15 for Mt. Silinda, 45 00

Pennsylvania.—Glenolden, Cong. Sab. sch., for Harpoot, 10 00

Ohio.—Akron, 1st Cong. Sab. sch., 20; Cuyahoga Falls, Cong. Sab. sch., 3.44; Strongsville, Cong. Sab. sch., for Adana, 30; Twinsburg, Cong. Sab. sch., 5.85, 59 29

Florida.—Mt. Dora, 1st Cong. Sab. sch., Prim. Dept., for Shansi, 17 00

399 06

INTERIOR DISTRICT

Kentucky

Lexington, Cong. ch. 1 25
Newport, Cong. ch. 5 25—— 6 50

Tennessee

Pleasant Hill, Cong. ch. 8 00

Indiana

Fort Wayne, Plymouth Cong. ch. 41 00

Oklahoma

Cashion, J. Carney, for Adana, 12 00
Weatherford, Ger. Cong. ch. 10 00—— 22 00

Illinois

Amboy, 1st Cong. ch., of which 3 from Friend, 8 95
Annawan, Cong. ch. 8 75
Area, L. B. Wood, 5 00
Aurora, 1st Cong. ch. 20 00
Big Rock, Cong. ch. 13 50
Chicago, Bethany Union ch., 100.12; 1st Cong. ch., 59.63; Ravenswood Cong. ch., 40.40; Rogers Park Cong. ch., 40; Leavitt-st. Cong. ch., 7.68, 247 83
Dundee, Cong. ch. 52 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 250 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150; East Main-st. Cong. ch., toward support Rev. E. W. Felt, 72, 222 00
Glen Ellyn, Cong. ch., for Adana, 25 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Kewanee, 1st Cong. ch. 34 78
Moline, 1st Cong. ch. 44 39
Ottawa, Cong. ch. 20 00
Park Ridge, 1st Cong. ch. 2 00
Princeton, 1st Cong. ch. 9 16
Rock Falls, Cong. ch. 12 18
Rollo, Cong. ch. 36 00
Somonauk, Union Cong. ch. 25 00
Sterling, Cong. ch. 31 50
Stillman Valley, Cong. ch. 18 80
Sycamore, 1st Cong. ch. 75 00
Western Springs, Cong. ch. 24 00— 1,310 84

Michigan

Bostwick Lake, Cong. ch. 8 80
Detroit, North Woodward-av. Cong. ch. 125 00
Hilliards, Cong. ch. 5 00
Mancelona, Cong. ch. and Sab. sch. 11 00
Muskegon, 1st Cong. ch. 40 00
Portland, Cong. ch. 12 50
Reed City, 1st Cong. ch. 10 00
———, Friend, of which 317 for Kustendil, 485 00—— 697 30

Wisconsin

Brodhead, Cong. ch. 22 50
Elroy, Cong. ch. 6 86
Genoa Junction, Cong. ch. 22 00
Iron River, Cong. ch. 5 00
Madison, Plymouth Cong. ch. 5 00
Manning, Cong. ch. 1 51
Mellen, Union Cong. ch. 5 00
Milwaukee, Plymouth Cong. ch., toward support Rev. A. R. Hoover, 250; Grand-av. Cong. ch., 141.75; Pilgrim Cong. ch., 10, 401 75
Oconomowoc, 1st Cong. ch. 2 75
Oshkosh, Plymouth Cong. ch. 9 38
Rochester, Cong. ch. 25 00—— 506 75
Legacies.—Beloit, Ellen B. French, 166 67

673 42

Minnesota

Ada, Cong. ch. 11 02
Birchdale, Cong. ch. 92
Comfrey, Cong. ch. 1 86
Dexter, Cong. ch. 5 00
Duluth, Pilgrim Cong. ch. 60 00
Fairmont, Cong. ch. 3 60
Freeborn, Cong. ch. 20 23
Granada, Cong. ch. 5 00
Hutchinson, 1st Cong. ch. 25 00
Laporte, Frank W. Hart, 5 00
Mapleton, Cong. ch. 1 20
Marietta, Cong. ch. 2 25
Marshall, Cong. ch. 3 66
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 181.09; do., F. W. Lyman, 100; Park-av. Cong. ch., 100.12; Forest Heights Cong. ch., 40.24; Pilgrim Cong. ch., 28.64; Lyndale-av. Cong. ch., 20, 470 09
Montevideo, Cong. ch. 3 00
Morris, 1st Cong. ch. 5 00
Northfield, Cong. ch., toward support Dr. P. T. Watson, 70; Friend, 10, 80 00
Oak Mound, Cong. ch. 4 50
Owatonna, Cong. ch. 64 00
St. Clair, Cong. ch. 1 00
St. Paul, Olivet Cong. ch., 59.83; St. Anthony Park Cong. ch., 19.14, 78 97
Taopi, Cong. ch. 2 00—— 853 30

Iowa

Bear Grove, Cong. ch. 22 00
Burlington, Cong. ch. 160 00
Dubuque, 1st Cong. ch. 69 72
Webster City, 1st Cong. ch. 37 00—— 288 72

Missouri

Kansas City, Tabernacle Cong. ch. 3 75
Maplewood, Cong. ch. 5 14
Meadville, Cong. ch. 9 00
St. Joseph, 1st Cong. ch. 58 70
Sedalia, 1st Cong. ch. 16 50
Willow Springs, Cong. ch. 2 00—— 95 09

North Dakota

Fargo, 1st Cong. ch. 10 00
Harvey, Cong. ch. 5 00
Hillsboro, Cong. ch. 6 00
Jamestown, 1st Cong. ch. 14 00—— 35 00

South Dakota

Aberdeen, Cong. ch. 4 72
Alcester, Cong. ch. 4 80
Centerville, Cong. ch. 4 76
Custer, Cong. ch. 96
Hetland, Cong. ch. 2 00
Hot Springs, William Black, 3 00
Lane, Cong. ch. 2 72

Lebanon, Cong. ch.	2 40	
Mitchell, Cong. ch.	2 64	
Redig, Cong. ch.	1 57	
Sioux Falls, Cong. ch.	6 40	
Springs, Cong. ch.	64	
Valley Springs, Cong. ch.	3 22	
Winfred, Cong. ch.	3 84	43 67

Nebraska

Blair, Cong. ch.	22 42	
Center, Cong. ch.	10 50	
Doniphan, George Graham, for work in Philippine Islands,	100 00	
Franklin, Cong. ch.	17 25	
Linwood, Cong. ch.	15 00	165 17

Kansas

Athol, Cong. ch.	10 00	
Manhattan, 1st Cong. ch.	11 00	
Newton, 1st Cong. ch.	9 00	
Paola, Plymouth Cong. ch.	8 75	
Rosedale, Plymouth Cong. ch.	5 00	
Tonganoxie, Cong. ch.	9 72	53 47

Montana

Ballantine, Cong. ch.	6 70	
Big Timber, Cong. ch.	2 00	
Froid, Cong. ch.	2 00	
Great Falls, Cong. ch.	3 00	
Livingston, Cong. ch.	20 00	
Paradise, Cong. ch.	2 00	
Roundup, Cong. ch.	4 00	39 70

Colorado

Colorado Springs, 1st Cong. ch.	65 90	
Denver, Ohio-av. Cong. ch.	30 00	
Fort Collins, Ger. Cong. ch., toward support Rev. C. H. Maas,	22 63	
Greeley, Ger. Cong. ch., toward support Rev. C. H. Maas,	5 50	
Walsenburg, Mrs. A. M. Bissell, of which 40 in memory of M. J. and E. M. Smith, 115; C. N. Bissell, 10,	125 00	
———, Ger. Brotherhood of Colorado,	10 00	
———, A deceased friend,	3,000 00	3,259 03

Young People's Societies

Illinois.—Waukegan, Y. P. S. C. E., for Aruppukottai,	5 00
Michigan.—Wheatland, Y. P. S. C. E., for Mt. Silinda,	7 50
Wisconsin.—Madison, Plymouth Y. P. S. C. E.	5 00
	17 50

Sunday Schools

Illinois.—Chicago, Bethany Union Sab. sch., 12.08; Dwight Cong. Sab. sch., Two classes, for Sholapur, 20; Oak Park, Harvard Cong. Sab. sch., for Pangchwang, 20,	52 08
Wisconsin.—Madison, 1st Cong. Sab. sch.	50 00
Minnesota.—Minneapolis, Lyndale Cong. Sab. sch., for Mt. Silinda,	15 00
Iowa.—Iowa Falls, Cong. Sab. sch., Mrs. R. W. Bast's Class, for Harpoot, 10; Sioux City, 1st Cong. Sab. sch., for Sholapur, 25; Sioux Rapids, Cong. Sab. sch., of which 15 from Wilmer Johnson, 30,	65 00
	182 08

PACIFIC DISTRICT

New Mexico

Tohatchi, Rev. Lee S. Huizenga,	90

Idaho

McCall, Cong. ch.	1 00	
Meadows, Cong. ch.	8 00	9 00

Washington

Walla Walla, 1st Cong. ch.	200 00

Oregon

Forest Grove, Rev. Daniel Staver,	10 00	
Hillside, Cong. ch.	25 00	35 00

California

Angels Camp, Cong. ch.	5 00	
Bakersfield, 1st Cong. ch., to const. with other donations *Rev. Edgar R. Fuller,* H. M.	20 00	
Benicia, Cong. ch.	1 27	
Calexico, Cong. ch.	7 27	
Claremont, Cong. ch., of which 300 toward support Rev. C. A. Stanley,	399 92	
Cloverdale, Cong. ch.	6 90	
Escondido, Carrie L. King,	30 00	
Fresno, Pilgrim Cong. ch.	5 75	
Hercules, Mr. and Mrs. B. T. Elmore,	15 00	
Highland, Cong. ch., for Sholapur,	53 59	
La Canada, Cong. ch.	3 42	
Los Angeles, 1st Cong. ch., 250.79; Hollywood Cong. ch., 23.25; Mt. Hollywood Cong. ch., 15.63; Trinity Cong. ch., 6.20; Pilgrim Cong. ch., 4.95; Berean Cong. ch., 3.87; Park Cong. ch., 3.10; Olivet Cong. ch., 1.24,	309 03	
Moreno, Cong. ch.	1 86	
Oakland, Olivet Cong. ch.	3 68	
Oakley, Cong. ch.	1 38	
Ontario, Cong. ch.	15 50	
Paradise, Cong. ch.	1 44	
Pasadena, 1st Cong. ch., 93; North Cong. ch., 13.70,	106 70	
Pomona, Cong. ch.	74 40	
Redlands, Cong. ch.	194 93	
Redondo Beach, Cong. ch.	2 48	
San Bernardino, 1st Cong. ch.	8 04	
San Diego, 1st Cong. ch., 90.83; Mission Hill Cong. ch., 15.68; La Jolla Cong. ch., 12.40; Logan Heights Cong. ch., 3.72,	122 63	
San Francisco, 1st Cong. ch.	69 00	
San Jacinto, Cong. ch.	3 67	
Santa Rosa, 1st Cong. ch.	7 82	
Saticoy, Cong. ch.	62	1,471 30

Hawaii

Honolulu, Central Union Cong. ch., 244; Churches, through Hawaiian Board, 81.80,	325 80

Young People's Societies

Washington.—Vaughn, Y. P. S. C. E., for work in China,	15 00

Sunday Schools

California.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 30; Corona, Cong. Sab. sch., 22.19; Stockton, Cong. Sab. sch., Rose Class, for Sholapur, 5; Tulare, Cong. Sab. sch., 2.50,	59 69
Hawaii.—Honolulu, Central Union Cong. Sab. sch.	50 00
	109 69

MISCELLANEOUS

Canada

Montreal, Mabel Moeser,	9 20

Young People's Societies

Canada.—Winnipeg, Junior Y. P. S. C. E.'s,	20 00

Porto Rico

Fajardo, Luquillo Cong. ch., 1; Las Cabezas Cong. ch., 6; Cong. ch., 6,	13 00	
Perion, Cong. ch.	2 00	
Ya Jueca, Cong. ch.	3 00	18 00

Italy

Florence, Friend, 50 00

Turkey

Legacies.—Constantinople, Mrs. Helen R. Barnum, by George Mather Randle, Ex'r, 1,000, less tax, 979 92

Mindanao Medical Work

New York, Scarsdale, Friend, 100 00

From *The American Missionary Association*
Irving C. Gaylord, New York City, Treasurer
Income of Avery Fund, for missionary work in Africa, 2,232 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,109 00	
For equipment for Hindu girls' school, Battalagundu,	100 00	
For Bible-woman, care Miss M. M. Root,	75 00	
For new dining room for girls' school, Uduvil,	300 00	
For enlargement of girls' school building, Paotingfu,	750 00	
For kindergarten, Tungchow,	60 00	
For kindergarten, Miyazaki,	35 00	
For dormitory, girls' school, Chihuahua,	2,000 00	16,429 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois Treasurer 9,640 00

For Hindu girls' school building, Palani,	1,154 00	
For Lucy Perry Noble Bible School, Madura,	100 00	
For Foochow boarding station class building,	1,000 00	
For equipment for Porter Memorial Hospital, Techow,	500 00	
For girls' school buildings, Techow,	750 00	
For heating plant for Techow girls' school buildings,	500 00	
For equipment for Techow ladies' home,	250 00	13,894 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 2,358 00

32,681 00

Additional Donations for Special Objects

Maine.—Hallowell, Old South Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 5; Hampden, Cong. Sab. sch., for native helper, care Rev. R. A. Hume, 15, 20 00

New Hampshire.—Goffstown, Mrs. D. P. Hatch, for purchase of Bibles, care Rev. J. S. Porter, 5; Meriden, Students of Kimball Union Academy, for scholarship, care Miss Isabelle Phelps, 16; ———, Friend, for native evangelists, care Rev. W. O. Pye, 500, 521 00

Vermont.—Bellows Falls, Cong. Sab. sch., for pupil, care Rev. E. H. Smith, 10; Rutland, Cong. ch., Mission Study Class, for use of Mrs. E. A. Yarrow, 6.25, 16 25

Massachusetts.—Boston, Friend, 2d Cong. ch. (Dorchester), for pupil, care Rev. E. W. Riggs, 65; do., Mt. Vernon Chinese Sab. sch., for evangelistic work, care Rev. C. A. Nelson, 50; do., Mrs. B. L. Pratt, for St. Paul's Institute, care Rev. T. D. Christie, 25; Brockton, Evan W. Thomas, for work, care Rev. E. H. Smith, 50; Concord, Trin. Cong. ch., Thomas Todd, for work, care Dr. H. N. Kinnear, 10; do., do., for St. Paul's Institute, care Rev. T. D. Christie, 5; Florence, Mrs. Emily A. Boynton and Myra L. Boynton, for work, care Rev. C. L. Storrs, 10; Lexington, Hancock Cong. Sab. sch., Prim. Dept., for Sab. sch. work, care Rev. E. B. Haskell, 10; do., Mrs. Charles C. Goodwin, for use of Mrs. G. D. Marsh, 30; Millis, ch. of Christ Sab. sch., of which 10 for work, care Mr. George M. Newell, and 10 for work, care Rev. L. J. Christian, 20; Mt. Hermon, Mt. Hermon ch., for work, care Rev. E. A. Yarrow, 25; Northampton, Edwards Cong. ch., for hospital equipment, care Dr. F. F. Tucker, 127.55; South Hadley, Mt. Holyoke College Y. W. C. A., for Martha A. King School for the Deaf, care Miss C. R. Willard, 25; Watertown, Phillips Cong. Sab. sch., for pupil, care Miss M. E. Kinney, 30; Webster, Mrs. L. E. Hastings, for hospital, care Rev. L. J. Christian, 1; Wellesley Hills, 1st Cong. ch., Friend, for work, care Rev. E. C. Partridge, 50; Westfield, Elizabeth K. Snow, for pupil, care Miss F. K. Bement, 10; Whitinsville, Friend, for Kodaikanal school, Madura, 250; Worcester, Mrs. Henry G. Corey, for hospital equipment, care Dr. F. F. Tucker, 2; ———, Friend, of which 200 for use of Rev. and Mrs. F. E. Jeffery and 100 for use of Mrs. T. D. Christie, 300; ———, Friend, of which 100 for work, care Rev. B. V. Mathews, and 80 for work, care Rev. E. P. Holton, 180; ———, Friend, for Central Turkey College, care Rev. J. E. Merrill, 100; ———, Friend, for hospital, care Rev. L. J. Christian, 5, 1,380 55

Rhode Island.—Providence, Harriet N. Lathrop, for work, care Mrs. L. S. Crawford, 200 00

Connecticut.—Ansonia, 1st Cong. Sab. sch., Prim. Dept., for pupil, care Mrs. A. A. Ward, 5; Burnside, Miss M. J. Elmore, for hospital, care Dr. H. N. Kinnear, 5; Hartford, Mrs. John W. Cooke, for work, care Dr. H. N. Kinnear, 10; Lebanon, 1st Y. P. S. C. E., for new church building, care Rev. E. H. Smith, 10; Mansfield Center, Charles H. Learned, for hospital, care Dr. H. N. Kinnear, 10; New Haven, Yola Mission Circle of Pilgrim Cong. ch., for use of Rev. E. H. Smith, 25; Norwich, Sarah L. Huntington, for work, care Rev. E. H. Smith, 5; Salisbury, Cong. Sab. sch., Young Men's Class, for student, care Rev. R. A. Hume, 30; Seymour, Mrs. William B. Nichols, for hospital, care Rev. L. J. Christian, 2; Southport, Frances Wakeman, for school work, care Mrs. W. P. Elwood, 1,000, 1,102 00

New York.—Albany, Mary E. Stratton, for scholarship, care Rev. T. D. Christie, 50; Brooklyn, Willoughby Sab. sch. of Clinton-av. Cong. ch., for work, care Rev. William Hazen, 5.70; do., Mrs. M. L. Roberts and Misses J. L. and Marion L. Roberts, for pupil, care Rev. William Hazen, 30; Forest Hills, ch. in the Gardens, Rev. C. E. Burton, for theological seminary, care Rev. W. O. Pye, 50; Geneva, Charlotte A. Lathrop, for hospital, care Dr. H. N. Kinnear, 2; Mt. Vernon, Mrs. Fanny M. Bean, for work, care Rev. E. H. Smith, 1; New York, Bedford Park Cong. ch., Ina R. Krumrine, for work, care Rev. W. P. Elwood, 20; do., Sab. sch. class of Spring-st. Presb. ch., for work, care Mrs. S. R.

Harlow, 3; do., Students of Collegiate School, for pupils, care Rev. E. H. Smith, 80; do., West 54th-st. Ladies' Helping Hand Assn., for use of Miss S. R. Howland, 12.05; do., Eleanor A. Denis, for pupil, care Mrs. W. O. Ballantine, 10; do., Edna E. Haines, for boarding school, care Miss Sarah Stimpson, 10; do., Three friends, for hospital, care Rev. L. J. Christian, 15; Perry Center, Cong. Sab. sch., for pupils, care Rev. E. H. Smith, 40, 328 75

Pennsylvania.—Allentown, Robert A. Fritsch, for hospital, care Dr. H. N. Kinnear, 2 00

Ohio.—Cleveland, Pilgrim Sab. sch., Eltekon Class, for student, care Rev. M. S. Frame, 5; do., Pilgrim Y. P. S. C. E., for student, care Rev. M. S. Frame, 5; Mallet Creek, Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35; Oberlin, Friend, in memory of Little Lady-Belle, for work, care Miss Gertrude I. Chaney, 25, 70 00

Florida.—St. Petersburg, G. W. Cooper, for industrial school, Thessalonica, care Rev. J. Henry House, 100 00

Tennessee.—Nashville, Sara Scoggins, for pupil, care Miss Martha S. Wiley, 10 00

Illinois.—Amboy, Cong. ch., Friend, for hospital, care Dr. H. N. Kinnear, 2; Chicago, F. H. Tuthill, for work, care Rev. R. A. Hume, 250; Evanston, Mrs. E. J. Buffington, for pupil, care Miss E. B. Fowler, 30; do., Mrs. S. P. Wilder and family, for St. Paul's College, care Rev. T. D. Christie, 8; do., Mrs. Russell Whitman, for King School, care Miss C. R. Willard, 3; Oglesby, Union ch., of which 62.50 for native helper, care Dr. W. A. Hemingway, and 37.50 for North China College, care Rev. H. S. Galt, 100; Peoria, Friend, for work, care Rev. Paul L. Corbin, 19, 403 00

Wisconsin.—Hillsboro, Rev. Frank J. Scribner, for work, care Rev. William R. Leete and Rev. W. O. Pye, 10; Madison, Effie W. Watt, for St. Paul's Institute, care Rev. T. D. Christie, 1, 11 00

Minnesota.—Minneapolis, Plymouth Cong. ch., 537.66, and Plymouth Cong. Sab. sch., 40.65, all for work, care Rev. A. H. Clark, 578.31; do., Jessie L. Burrall, for pupil, care Miss Vina Sherman, 30; Monticello, Sales of work made by Fenchow Indus. School for Women, through Mrs. P. T. Watson, for industrial school, care Mrs. Watson, 19.24; Northfield, Rev. Fred B. Hill, for work, care Rev. C. H. Maxwell, 125; St. Cloud, Blanch M. Atkins, for pupils, care Miss Vina Sherman, 15; St. Paul, St. Anthony Park Cong. ch., Woman's Miss. Soc., by Mrs. Alice H. Green, for hospital, care Rev. L. J. Christian, 10, 777 55

Iowa.—Ansgar, Mrs. John Smith, for hospital, care Dr. H. N. Kinnear, 1; Grinnell, Grinnell College Y. W. C. A., for college, care Rev. G. E. White, 15; do., Friend, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35; Mt. Pleasant, Mrs. W. L. Hornby, for pupils, care Mrs. W. E. Hitchcock, 10, 86 00

Missouri.—Old Orchard, Y. P. S. C. E., for native helper, care Dr. F. F. Tucker, 26 00

Kansas.—Kansas City, 1st Cong. Sab. sch., for building fund, care Rev. W. O. Pye, 40; do., Rev. Louis Bookwalter, for work, care A. A. Ward, 10.70, 50 70

Montana.—Big Sandy, Alex S. Christie, for St. Paul's Institute, care Rev. T. D. Christie, 5 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 25 00

Washington.—Kenewick, Cong. Sab. sch., for hospital, care Dr. F. F. Tucker, 25; Walla Walla, Gertrude Maxwell, for Fenchow medical work, care Dr. P. T. Watson, 5, 30 00

Oregon.—Hood River, Cong. Sab. sch., for work, care Miss Marie P. Jacobsen, 10 00

California.—Burbank, Mrs. H. Corey, of which 15 for pupil, care Rev. W. H. Sanders, and 15 for pupil, care Miss Sarah Stimpson, 30; Corona, M. Louise Oakey, for medical work, care Dr. P. T. Watson, 5; Mills College, Mills College Tolman Band, for Batticotta College, 25; Pasadena, Mrs. Asadourian, for hospital, care Dr. J. K. Marden, 20; Pomona, Mrs. S. C. Wood, for medical work, care Dr. P. T. Watson, 3; Sacramento, Junior Y. P. S. C. E., for use of Miss Gladys R. Stephenson, 5; Saratoga, Cong. ch., for medical work, care Dr. P. T. Watson, 2.14, 90 14

Hawaii.—Honolulu, Rev. Doremus Scudder, for orphan, Bombay, 25 00

Canada.—Kingston, 1st Cong. Sab. sch., for scholarship, care Miss Emily McCallum, 8 00

Ireland.—Youghal, Basil Orpin, for village work, care Dr. G. C. Raynolds, 239 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For use of Miss Lucy P. Bement, 8 00
For use of Miss Janette E. Miller, 10 00—— 18 00

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For scholarship, care Miss Emily McCallum, 75 00

Income St. Paul's Institute

For St. Paul's Institute, 20 00

5,649 94

Donations received in April, 63,013 85
Legacies received in April, 23,852 00

86,865 85

Total from September 1, 1914, to April 30, 1915. Donations, $525,905.74; Legacies, $132,555.57 = $658,461.31.

Albanian Work

Minnesota.—Excelsior, Cong. ch. 7 00

Arthur Stanwood Jordan Fund

Massachusetts.—Clinton, Rev. William W. Jordan, 15 00

Henry Martyn Memorial Fund

California.—Hollywood, Rev. E. P. Ryland, 5 00

Work in the Philippines

New York.—New York, K. 300 00

Shansi School Fund

Ohio.—Columbus, Julian Griggs, 5 00
California.—Pasadena, Fannie B. Keese, 50 00

55 00

Van College Fund

Maine.—Portland, Lillian Palmer, 1 00
Connecticut.—Higganum, Cong. ch., 7.06; New Britain, D. O. Rogers, 50, 57 06
Colorado.—Walsenburg, Mrs. A. M. Bissell, 25 00

83 06